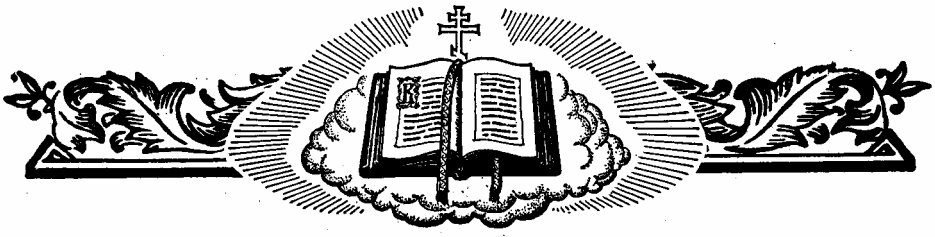


Abridged Liturgical Typikon/Ustav

For the Year of the Incarnate Lord 2007

Section I: General Notes, Instructions and Information

A Priest should have, at minimum, a copy of the following books to serve from:

1. **The Priest's Book of Service or full Divine Liturgy Service Book (**i.e. the Hieratikon, Sluzhebnik/Liturgikon or similar service book with basic structure and text of services for a Priest to serve the Liturgies with appropriate rubrics and cyclical texts). Every Priest and Deacon should have a copy of the *Prayer Book*, 3rd Edition.
2. **The Great Book of Needs** (aka the Great Trebnik or Great Euchologion)
3. **The Little Book of Needs** (i.e. the little or abridged Trebnik/Euchologion)
4. **The Book of Counsel in 8 Tones** (otherwise known as the **Paraklitiki** or **Oktoichos**) indicating book of 8 tones. *[Note: while for the most part these names are used synonymously, one will run across the name "Book of Counsel" (Paraklitiki) used for the entire work which contains the specific hymns for all seven days of the week, and use "Octoechos" (book of 8 Tones) for the "Sunday" part of the Paraklitiki, but this is not a rule]*
5. **The Menaion** (Minia)
6. **The Great Horologion** (Holy Transfiguration with portions from the Synaxarion is recommended)
7. **Triodion:** At one time a single volume, but later became rather voluminous. It was then split into two volumes, the "Triodion for Great Lent," and the "Triodion beginning from the Saturday of Righteous Lazarus until All Saints" (cf. Regio Codex 2492) since Great Lent ends at the Entrance for Vespers of Lazarus Saturday and Holy Week, which originally formed a natural unity with Pascha. It was also termed the "Flowery Triodion," because it was from Lazarus Saturday that flowers and plant life would once again fully adorn the temple (the church building), as well as floral water would be sprinkled daily beginning in Holy Week, as well as Floral incense would be used a well beginning with Lazarus Saturday, which was the "first sign of the Resurrection." However, in time, the "Flowery Triodion" became published as the "Pentecostarion," excluding the services of Holy Week including the Vigil services of Pascha! Because it was the first book after the Psalter mass published (and thus was published before the Lenten Triodion), and just so happened to exclude the services of Holy Week and the first services of Pascha, they decided to simply append these services to the Lenten Triodion before they sent it to press (cf. notes by P. Bartholomew in on the Venetian publicaton of

1568). Thus still today it is most commonly (although not necessarily) divided into two sections which are no longer based upon Great Lent and "full Paschaltide" (i.e. Holy Week, Triduum and Bright Week, 50 days of Pentecost, Trinity Week, and All-Saints Sunday), but rather based upon the period of abstention (Lenten Triodion—i.e. not just Great Lent but Lenten meaning fasting/abstention in general) and the period of breakfast (Pentecostarion).

8. **The Book of Gospels**
9. **The Apostle** (i.e. Epistle Book) and **Prophetologion** (Old Testament readings for appointed times—if not, rubrics with Septuagint Scripture will do). The abridged Prophetologion can be found on the website http://web.ukonline.co.uk/ephrem/ click on "Lectionary" then click on "Prophetologion."
10. **The Order of Services** for a given year (the Ordo, Ustav or Typikon) and **Lectionary/basic Synaxarion** (i.e. Calendar with listing of readings and Saints for each day of a given year). These rubrics are based upon the Typikon of St. Sabbas, relying on comparitive older Slavonic and Greek texts of St. Sabbas (including the 1545 Greek, 1643 Greek, 1682 Slavonic, the "eye of the Church"—pre-Nikonian Typikon, 1892 Slavonic, and also look at the other ancient and more modern Typikons such as the 1853 Slavonic Bulgarian Typikon, the old Great Church Typikon, the revised Sabbas Great Church Typikon, including the 1838 version and the 19th century Violakis Typikon, and certainly texts such as the older Rusyn Studite Typikon of Novhorod 1136 and other Studite revisions, etc.) and also incorporating elements from Typica/Ustavs going back to early Christian Rus as well as Byzantium. It is very important to know that certain practices are not universal even within the Sabbas Typikon, which has had many revisions and editions (including the singing of antiphons, the opening and closing of doors and curtains, the movements of the clergy at all services, prayers of the people, prayers of the deacon, mystical prayers, etc.). The focusing on one edition of the Typikon "to the letter" is not enough (especially when a local revision—such as those in latter synodal Muscovite translations, come into play), for we must understand the variety of practice in the Typikon traditions and the many acceptable ways in which the Spirit has revealed us to practice, for "the letter kills but the Spirit gives life." In upcoming years, I will try to, little by little, have educational articles which reveal some of these things.

Services of the Church:

1. **Vespers**—We are told by the Rudder that the liturgical day begins in the evening, and that the evening (espera, literally afternoon) begins at the 7th hour of the day (1pm--the first hour of afternoon/evening), when the sun begins to set, not on the horizon, but set from "high noon," the mid-sky (basically corresponding to "p.m." hours). Yet because Christ, the Sun of Righteousness, did not "set", or give up the ghost and be taken down from the cross, until after the ninth hour of the day, we, on most days await the completion of the 9th hour prayer service to inaugurate and celebrate the next liturgical day. In other words, we normally account for the ending of the day, not when the natural sun, but rather when the Sun of Righteousness, our Lord, went down, that is, died and was taken down from the cross, when the Eternal Day ended, that is, gave up His life, and the day of victory over Hades on the Great Sabbath began (with several exceptions, such as the eve of Nativity and Theophany). Therefore, just as on Holy and Great Friday Vespers is at 4pm, so also the Liturgical Ordo for most days (with some exceptions), sets 4pm, otherwise known as the "10th hour of the day" as the appropriate time for Vespers (with exceptions made for aggregate services, specific days in which hours are given a variable significance in the liturgical/theological context of the year, and for pastoral consideration). This closes one day liturgically and brings the next to a beginning. The

precise actions at Vespers that signify the turning of the day are the Entrance and the Prokimenon for the day which is its Liturgical beginning. During Lenten periods, Vespers is combined with the Presanctified Liturgy, and on the Eves of Nativity, Theophany, Holy Friday, and Pascha, Vespers is combined with the Liturgy of St. Basil. However, during fast periods, where the Liturgy is transferred to the following evening, the Vesperal Presanctified or Vesperal Liturgy bears elements, not just of the coming day to which it belongs, but that of the previous day which has been "transferred" to it. In the Sabbaite tradition there are several different manifestations of Vespers, including Great Vespers, Little Vespers, and Daily Vespers. Great Vespers is found on page 57 of the third edition of the *Prayer Book.*

2. **Compline**—The after supper prayer service of the Church. The service of the Canon in preparation for Communion, found in the Horologion, is to be said in conjunction with this service.
3. **Middle of the Night Service** (Nocturnes or Mesonyctics), also called the "Pannychis" or "Vigil" service since we watch for the bridegroom who will come in the middle of the night. It is designed to be said in the middle of the night—specifically sometime between the third hour of the night, or 9pm and 3am, and is a good service to pray at home (since the home is the "little Church of God", and since we invoke the angels and the Saints to be in our presence, thus making two or 3 gathered together, it still remains a prayer of the Church). But if said in the Church, it may be conjoined to Compline at a time earlier than 9pm or, as has become more common if to be served in the Church, appended to the beginning of Matins later than 3am. But, due to the nature of these prayers, they are designed to be said "in the midst of the night," and thus during the hours of the night, between 7pm and 7am.
4. **Matins** (Orthros, Utrenya) is the main morning service of the Orthodox Church. The Sabbas Typikon grants to certain "Great Monasteries" alone the option to append it to Great Vespers as an all night vigil, and this at the discression of the superior, with Matins still supposedly falling in the early morning hours. But it prescribed, in chapter 7, that other Great monasteries where Matins is served "at its appropriate time" (i.e. in the morning) and in all "small monasteries, cathedrals and parish churches, on Sundays, where all-night vigils are not done" they are to celebrate Vespers and Compline in the evening, and "in the morning….we begin Matins…we chant the rest of Matins as prescribed for a Vigil-rank Matins, to the end, the First Hour, and [then the] Liturgy" (Chapter 7) Vespers and Compline in the Evening and Matins in the morning. According to the Sabbas Typikon, if the Vespers and Compline are served separate (Vespers before dinner and compline after), then there are separate beginnings. Thus, the first hour suffices before Liturgy. The diocesan hierarch alone can make the decision to allow the rectors of smaller monasteries, parishes, and the deans of cathedrals to serve and all night vigil instead. Matins is found on page 82 of the 3rd Edition of the *Prayer Book*.
5. **Hours** are said on most days (1st at 7am, the 3rd at 9am, the 6th at noon, and the 9th at 3pm). On Sundays, in parishes, according to the Typikon, the first hour is to be read prior to Liturgy, although it has become custom to do "as in great monasteries" the reading of the 3rd and 6th as well, and in Great Lent the 9th, but this is only because Matins in many places is not now commonly served in the morning as prescribed. Historically on the Lord's Day in most ancient Typika the 3rd and 6th hour is dispensed with. Thus the Sabbas Typikon calls only for the reading of the first hour in parish Churches following Matins, which is to be served in the morning.
6. **Divine Liturgy**—is the culmination of a day, the assembly of the Faithful and Communion through Eucharist. We have three forms of Oblational Liturgy and one form of Presanctified Liturgy. Of the forms of Oblational Liturgy, one is St. James, the earliest

Liturgy which is rarely served, one is that of St. John Chrysostom, which before the 8th century was known as "the Liturgy of the Holy Apostles," and is again of ancient Syriac origin, and third is that of St. Basil the Great (served 10 times in a year). *See note below for more on Liturgy of the Holy Apostles utilized in Asia Minor.*

On Sundays the Liturgy takes place ideally at 9am (the beginning of the 3rd hour of the day when the descent of the Holy Spirit occurred), but due to practical reasons a parish may begin in the middle or end of the 3rd hour (i.e. 9:30am or 10am, respectively), since these times all fall within the timeframe of the 3rd hour. Divine Liturgy crowns the day and is designed to have no service immediately following, since, having received Holy Communion and giving thanks for it, we go then to have "Trapeza"—the continuation of the Sunday feast which began with the partaking of Communion. "Trapeza," or the continued breakfast, may take the form of a full meal in the hall, a simple coffee hour, or the parishioners each going to eat a special family dinner with extended family and friends, inviting the more lonely members of the parish to come and eat with them. The Typikon does not intend for fasting people to delay beyond the 10 o'clock (a.m.) hour to eat on the Lord's Day, and since many of us for practical reasons already begin Liturgy later than 9am. we should not further delay unnecessarily. Here is exactly what Chapter 8 of the Typikon (Sabbas/Jerusalem) states:

> "ABOUT LITURGIES: One should know also about the Divine Service: That on Saturday(s), one must begin at the start of the 4th Hour (10am): this way the Trapeza can take place at the start of the 5th hour (11am). But on Sunday(s), at the start of the 3rd Hour (9am) one must begin, this way the Trapeza can take place at the start of the 4th Hour (10am). That's the way it should obtain also on the Lord's Great Feasts, of Christ; of the Theotokos, and of the Precursor, and of Both Pre-eminent Apostles, Peter & Paul: and for every one of them, they must be done identically as on Sunday. On the Middle Feasts, at the beginning of the 5th Hour (11am), this way the Table can begin at the start of the 6th hour (12 noon). For the Small Feasts, as well as rest of all the Dailies, at the beginning of the 5th hour (11am), and it is dismissed on its time every day…For the Trapeza must be prepared at its time, according to what kind of day or Fast it is or an ordinary day: everyone exits at the end of the Holy Service and gathers at the time of the Trapeza again."

Literally Trapeza means "the table"—which is what the hall in a monastery or parish designated for eating is also called, because it is the place designated for the parish to have common meals and fellowship. Unfortunately in many parishes this common meal after Church has turned into a fundraiser for the Church in one form or another. Nonetheless the common "breaking of bread" (if not a meal then at least something) after Liturgy in the Trapeza/hall is *prescribed*.

The Communion is the beginning of our feast or meal on any day, and, after the praises and thanksgivings at the end of Liturgy, should not long be delayed, as our Fathers have so taught us. This is one reason, although not the primary reason, why the Kollyvades Saints opposed the serving of memorial services after Liturgy on Sundays. Likewise, though the Typikon prescribes the blessing of items for before Liturgy, yet we wait till afterwards to bless them, which, if not appended to long services, is fine. But this is also done with Moleban, which, delays significantly "Trapeza." Doubtless my words here will have little reversal on the common practice, but an awareness of these matters should be made manifest.

In the 3rd Edition of the *Prayer Book*, we find the Liturgy of St. John Chrysostom on page 124, the Anaphora of St. Basil on page 177, and prayers following Holy Communion, which may be read during the veneration of the cross, on page 189.

*****Note*** Although the Liturgy of St. James is without doubt the oldest Liturgy, arguably what we now call the Liturgy of St. John Chrysostom is also very ancient, in

that it is basically (minus 3 prayers authored by Chrysostom himself) the ancient Liturgy used in Asia Minor since at least the late 2nd century if not earlier (modifications of it are still used among the Nestorians and the Non-Chalcedonians). In fact, we know that the Liturgy now known as that "of St. John Chrysostom" was an early Antiochian Liturgy known from the 3rd to the end of the 7th century as "The Liturgy of the Holy Apostles" (cf. Hans-Joachim Schulz *The Byzantine Liturgy* pp. 8-10 and IE Rahmani I fasti della chiesa patriarcale antiochena (Rome 1920), XXVI-XXXI), testified to by St. Leontius of Byzantium, and was the one already served in Constantinople at the time that Chrysostom became Archbishop, to which the Saint added only 3 prayers of his own: a prayer for the Catechumens, Prayer of the Offering after the Great Entrance, and Prayer behind the Amvon (cf. *Codex Barbarini 336*), all of which were shortened forms of the original prayers in this Liturgy, which were, in their original form, apparently quite long. Likewise, the Liturgy of St. Basil is very similar to the construct of the Liturgy of the Holy Apostles in the Apostolic Constitutions. Thus, the Divine Liturgy—the common work of (of here meaning "from") Christ and His Body, the Church, was given one basic form, but with certain special prayers deemed appropriate for certain days.

7. Beyond these are Little Vespers, Interhours, etc.
8. Metalepsis (preparatory service for Communion), Akathysts, Molebans, Funerary services, Weddings, Illumination, Holy Unction, the Office of Confession, the Prayer Oil service,and the many services of the Trebnik/Euchologion. Many services are designed to be combined with the daily services (for instance, the Metalepsis as a Canon of Compline, Funerary "All-night Vigil" in the Trebnik is not a service of itself, but rather is the verses to be used with all-night vigil for Friday (or, when necessary, daily all-night vigil).

Daily commemorations

(Prayers for the day found in Octoechos for a given week):

1. **Sunday, the Lord's Day** – The Resurrection, the first day of the week
2. **Monday** – Bodiless Powers of Heaven (the Angelic Hosts)
3. **Tuesday** – John the Baptist and all the Holy Prophets
4. **Wednesday** – Passion/Betrayal of Christ/Holy Cross
5. **Thursday** – Holy Apostles (Leaders, the 12, the 70, Equals to the Apostles) and Holy Hierarchs (particularly St. Nicholas of Myra) and saints.
6. **Friday--** Holy Cross/Crucifixion
7. **Saturday--** Theotokos, Holy Martyrs (Protomartyrs, Hieromartyrs, Great Martyrs, and all Martyrs), and All Saints (on Soul Saturday all departed faithful, on other Saturdays faithful according to their times of departure).

On the time of Communion

One more note, the Great Horologion prescribes the following: *"During the Communion of the clergy, selected hymns may be chanted, or the Prayers before Holy Communion may be read."* The latter, for the education of the faithful, is preferable, even if rotational, and even if occasional so that they get exposure to these prayers. In Athonite practice all of the Prayers before Holy Communion (i.e. the ones prescribed to be read during the Liturgy, not the ones to be done in morning prayer—see below) are read by a reader during the communion of the clergy, and if there is time other hymns are sung. In fact, we tend to only read 3 of the 8 short prayers before Holy Communion prescribed to be read by the Horologion and by the majority of Hieratika, and often the chanters/choir/people sing hymns that are often not as relevant as if we read the 8 short prayers prior to Communion. Part of the reason for this falling away is due to a falling away from partaking of Communion, but with a call to again partake as the Lord

commanded us, we should reintroduce these prayers back in. Certain verses from the Canon before Holy Communion are also certainly appropriate, such as the following, which edifies, teaches, and brings to full awareness this great thing before us (it may be sung or said): "**May I be sanctified in body and soul, O Master; may I be enlightened; may I be saved; may I become Your dwelling-place by the Communion of the Sacred Mysteries, O Most Merciful Benefactor, having You with the Father and the Holy Spirit living and abiding in me**." The other prayers, in addition to the "I believe O Lord" and the "of Thy Mystical Supper" and "May the Communion of Thy Holy Mysteries…" which are to be said "when you are about to Commune", are as follows (since people have read quite a few prayers already, these remaining prayers may be read by a cantor with the people praying in the heart while the cantor reads them aloud, as the clergy Commune and Prepare the Communion for the Faithful):

> *See that I approach for Divine Communion, O Creator; let me not be consumed by communicating, For You are Fire which consumes the unworthy. But purify me from every stain. Tremble, O man, when you see the deifying Blood, for it is a fire that consumes the unworthy. The Body of God both deifies and nourishes; It deifies the spirit and wondrously nourishes the mind. You have ravished me with longing, O Christ, and with Your divine love You have changed me. But burn up my sins with spiritual fire and make me worthy to be filled with delight in You, that I may leap for joy, gracious Lord, and magnify Your two comings. How shall I who am unworthy enter into the splendor of Your Saints? For if I dare to enter the bridal-chamber, what I am clothed with betrays me, for it is not a wedding garment, and as a prisoner I shall be cast out by the Angels. Cleanse my soul from pollution and save me Lord, in Your love for mankind. O Man-loving Master, Lord Jesus my God, grant that these Holy Things be not for judgment by my being unworthy, but for the purification and sanctification of my soul and body, and as a pledge of the life and kingdom to come. For it is good for me to cling to God and to place in the Lord my hope of salvation.*

It should be noted that all ancient Liturgika and Hieratika (and at least half of the modern hieratika not exposed to Muscovite revision) prescribe only one saying of the prayers in preparation for Communion ("I believe O Lord and I confess…)—before the priests and deacons commune or even take up the Lamb, clearly indicating that they are not read silently once and then again aloud for the people, but read all at once prior to the priest even taking up the Lamb for Himself. However, popular practice has revised all this so that there is some sort of divide between the priest's communion and the people's. There is no such division (in fact, St. John Chrysostom went to great pains to express that the priest's communion is the beginning of the one Communion of the Faithful). Let us make sure that our modern practices and various interpretations (some of which have no basis in Holy Tradition) do not obscure this fact.

What of the Curtain and the Doors?

Since some of you have asked questions regarding the Curtain and the Doors, and the variation of use from parish to parish (and some of you have expressed that this variation bothers you, while other have stated how inspiring they think it is), I have added the following for the consideration and benefit of all.

First of all it should be noted that, in the language of the Ustav/Typikon, "Holy Doors" signify the doors of the iconostasis (from the Nave into the Holy of Holies), and the term "Royal Doors" signifies the doors from the Narthex into the Nave of the Church (or, in the case of where there is no distinct Narthex, the central doors of the Church, from the porch into the temple). Thus, although we in common language misspeak and utilize the term "Royal Doors" as if it is synonymous with "Holy Doors," it is not so in the Typikon.

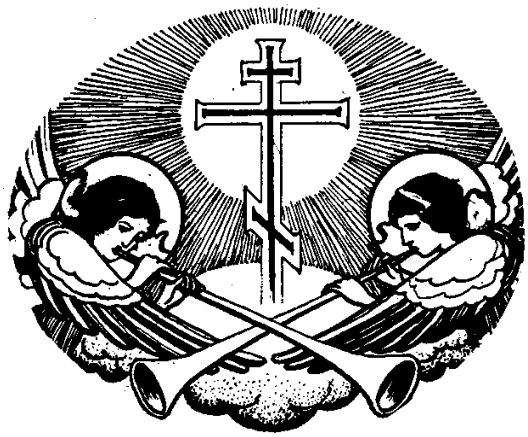
There have been comments made about the variety of practice with regard to the closing of the doors and the curtain. We have many customs that vary even on the "everyday Liturgy," although certainly there are also seasonal differences. For example, some priests close the deacon's doors after Bright week but keep the holy doors opened all throughout the 40 days of

Pascha (an ancient Rusyn practice), while others close all the doors after Bright week. Many priests want to know the "correct practice." That being said, it is important for everyone to know that it is somewhat misleading to speak of a single "correct practice," since every redaction of the Sabbas Typikon has changed in regards to these matters, and since various Ukrainian-Rusyn practices (as all other practices in Orthodoxy) came, not just from the Typikon of Sabbas, but also from those of the Great Church and the Studite Typikon. We know that the most recent editions of the Slavic Sabbas Typikon are an amalgamation of various practice, and have been redacted many times. Likewise, anyone who becomes familiar with the Typikon discovers the startling amount of times that the Typikon says "if the Rector wishes." Thus, "built into" the Typikon, even to the "strictest" Sabbaite Typikon, is the ability for varience of practice, so long as it remains "within the bounds that the Fathers have set."

That being said, there are some things that need addressed. Despite modern custom, which closes the curtain prior to the elevation and the exclamation "Holy things are for the Holy," the Sabbas Typikon, even in its most recent redactions, prescribes the curtain (veil) to be drawn after the elevation (Holy Things for the Holy), not before, and to be opened again "with (or after) the Communion." Of course, in the older prescriptions and versions of the Typikon and the various Liturgika, there is no note to close it whatsoever at this point (in fact, some have a prescription for the doors and the curtain to be completely opened and drawn at this point). We know from St. John Chrysostom himself that, in his day, the curtain was drawn after the Catechumens, Energoumens and Penitents were dismissed, and not closed again (the chancel gates, or holy gates (doors) were opened all the time) until the end of the Liturgy. Nevertheless, if one does close it, he should correct his practice and close it after the elevation. It should be noted that the "Communion" is one act, not two. The coming about of a "clergy Communion" and a "people's communion" is a fairly modern innovation. The following obscure passage in the more recent versions of the Typikon (post-1715, espec. 1898, and later) has added to the confusion: "With (or after) the communion the veil is opened again and stays open until the end of the Divine Liturgy. After the dismissal of the Liturgy it is closed again." This traditionally referred to the Koinonia (Communion) hymn, or Koinonikon (the curtain was closed for the dividing the Lamb, the zeon, the cutting or breaking of the particles for the people, etc.). In "middle redactions" it referred to the exclamation "Holy Things for the Holy" which announces the beginning of Communion, and thus we have the Communion (hymn) following. During the time of Nikonian reforms and thereafter, this was reinterpreted to mean "after the 'clergy communion'" rather than "with the communion hymn." The doors are "opened from the moment the manifestation of the Holy Mysteries until the end of the Divine Liturgy." According to St. Basil the manifestation of the Mysteries is the Epiklesis preceded by the proclamation "Thine own of Thine own," that is, "the Epiklesis connected with the exhibition of the Eucharist" (Canon 91). This is obvious from the words of St. Basil in the particular wording of the Epiklesis: "And show this bread to be itself the precious Body of Thy Christ…" Interestingly enough, St. John Chrysostom in his Homilies tells us that, from the Litanies of the Faithful, "the curtain is drawn up" and let up until the end of Liturgy so that we might behold with physical eyes what is happening spiritually: that the heavens have been opened to us (Hom. Eph. 3.5). However, later rubrics had distinctions. For instance, the 7th century rubrics from Antioch had the curtain being *opened* at "Holy Things for the Holy (although we have no rubric for when they were to have been closed) and left opened until the end of Liturgy, whereas the Sabbas rubric from the 18th century (and still today) is for the curtain to be closed directly after "Holy Things are for the Holy." Nonetheless, since in some of the later redactions of the Sabbas Typikon the holy doors "are also opened from the moment the Holy Mysteries are made manifest and until the end of the Divine Liturgy," whether the "manifestation" is the Epiklesis or the Elevation (Holy things for the Holy), it makes for a confusing rubric if one has a non-broad curtain (i.e. the curtain should be made so that it goes beyond the doors and can be drawn when the doors are open, since, in this interpretation, it indicates that the doors are opened before but the curtain is drawn

directly after the "Holy Things…"). Thus, it was simplist to define this as meaning "after the clergy communion." However, this is *NOT* the traditional interpretation or practice, even though it is, perhaps, the most common.

Interestingly enough, St. Basil the Great states quite clearly that the manifestation or "exhibition of the Eucharist" is the exclamation "Thine own of Thine own we offer unto Thee, on behalf of all, and for all." However, it is clear that this was later, in the 7th Century to mean "Holy Things are for the Holy," since it is the first time they are exhibited after the Epiklesis. Then it was further reinterpreted much later to mean after the clergy communion when the chalice was brought out, largely so that nonbelievers present, since they were no longer escorted out by the deacons, would not behold the "more sacred things" that go on behind the altar. The only problem is, the faithful became ignorant of these things, something that was never intended. However, although there is always the temptation to try and make all "uniform" throughout a given diocese or the metropolia, I believe that the current variety, so long as there is no obscuring of the theology and a given practice remains within the bounds set by the Fathers, is a good thing and is supported by the Typikon tradition.



Section II: The Order for the Liturgical Services with Lectionary Readings

Abbreviations:
N&E = Now and Ever
PB = Prayer Book 3rd Edition (UOC of USA, 2004)
Res. = of the Resurrection
Sun. = of the particular Sunday/Lord's day
LTr = Lenten Triodion
PTr = Pentecostarion/Flowery Triodion
Stychyry = Stichera, verses
Kathisma = Sessional hymn

For the sake of consistency with regard to the readings there are 3 columns for most days, one for Prophecy (Old Testament) readings, one for the Epistle, and one for Gospel. The first column for prophecies remains even if there is no prophecy readings called for at any service.

The following Instructions give the Church calendar date, followed by the corresponding date according to the American Civil Calendar. January 1 Old Calendar corresponds with January 14 of the civil calendar, and this is the date on which we begin the Rubrics.

Please note Liturgical time. The Ustav/Typikon properly goes from evening to evening, and this is how it is listed here, and not as "common modern days," since a Priest needs to think Liturgically in order ot live the life in Christ in His Body. Sometimes the rubrics will speak of hours of the day & night, and sometimes as the hours of the evening (which in ancient timing includes afternoon) and morning, the latter of which roughly correspond with our modern am and pm. In the Church the Liturgical day begins in the evening (espera in Biblical language refers to what we would call today afternoon/early evening). Thus, Liturgically, the day is divided into two ways: Evening and Morning, and Night and Day. Evening is comprised of the second half of the day and the first half of the night. Morning, likewise, is comprised of the second half of the night and the first half of the day. Thus, we count hours of the day and hours of the night. The "first hour of the day" is the "7th hour of the morning" (7am), the "second hour of the day" is the "8th hour of the morning" (8am) etc. Likewise, the "first hour of the night" is the "7th hour of the evening" (7pm). Unlike ancient time and Church time, however, civil time counts the pm hours as belonging to the 24 period of the morning prior rather than the morning after. Thus, the day is accounted to begin, in accordance with the Scriptures and expressly stated in the Rudder, at the firt hour of the afternoon/evening (1pm), which is also known as the 7th hour of the day. Thus, the Liturgical day begins at 1pm the afternoon/evening before a feast. On most days it begins "unrevealed" or "hidden" at the 9th hour prayer service and becomes "manifest" at the Prokimenon for the day sung at Vespers.

Liturgical Instructions for 2007:

Jan. 1/14 Tone 6 31st Sunday after Pentecost; Sunday before Theophany; Circumcision [Naming] of our Lord, God and Savior Jesus Christ; Feast of St. Basil the Great, Basil of Ancyra, St. Gregory the Elder, Bishop of Nazianzus and father of the Theologian; Fulgentius of Ruspe in North Africa, Venerable Peter [Petro Mohyla], Metropolitan of Kyiv, Halycia and all Rus [1647], St. Theodosius of Tryglia, New martyr Peter of the Peloponnesus, St. Wistan of Mercia

	Prophecy (Vespers)	Epistle	Gospel
Sunday before Theophany	**1.** Gen. 17.1-2, 4-7, 3, 9-12, 14 **2.** Prov. 8.22-30 **3.** Prov 10.31-11:12	2Tim 4.5-8 (Sun. Before Theophany Co. 2.8-12 (Circum) 1 Tim. 3:14-4 (St.Basil)	Mk 1.1-8 (Sun bef) Lk 2.20-21;40-52 (Circum) Matt. 3.1-11 (St. Basil)

Cf. *Prayer Book* pp. 319ff.

Great Vespers Blessed is the man (1st Kathisma) is sung. Lord I Cry Stykhyry on 10, Tone 6---Resurrection-3, Circumcision-3, St. Basil—4, Glory, St. Basil, N&E..Dogmatic (Tone 6). Entrance w/ censer, Prokimenon, followed by **3 Scriptural readings for Circumcision/St. Basil.** Apostica all Resurrection, Glory, St. Basil (Tone 6), N&E Circumcision (Tone 8). .After, "**Lord now let Your Servant**…" the Troparion to St. Basil is chanted twice and that of the Circumcision is taken once.

At Matins the "**God is the Lord**..." (Tone 6) is followed by the chanting of the Troparion of Resurrection twice, followed by "Glory…" to St. Basil and "Now and ever…" of the Circumcision [2] .and the Troparion to Saint Basil, once. Kathisma hymns: Resurrection. The Polyeley is followed by the Magnification (Velychannja) to St. Basil. Then "Blessed art Thou O Lord…" and Ypakoh for the Resurrection, Kathismas all St. Basil, Glory (Polyeley), N&E..Circumcision. Antiphons Resurrection. The Prokimenon in Tone 6; Let every breath, Gospel #9 John 20.19-31, Having Beheld the Resurrection, Ps 50, After Gospel Stickher (tone 6); Glory through the prayers of the Holy Apostles, N&E Through the prayers of the Theotokos…haver mercy on me….Jesus having risen from the tomb,…O God save Your people…" Canons: Resurection-4; Circumcision—4; St. Basil 6. Irmos: Resurrection. Katavasia: Irmosi of both Canons of Theophany. A Moleban for the New Year is served after Matins (although, in some places, where Matins is not celebrated, it has become custom to celebrate after Liturgy.).

In the morning the Liturgy is served at its normal hour (the 3rd liturgical hour of the day, beginning around 9am but certainly no later than 10am) with the prayers of Saint Basil the Great the customary Antiphons are taken and the customary order of Troparia, Kondakia, Prokimena and Scriptural readings are observed: After the Entrance Troparioa: Resur., Circ. And St. Basil; Glory…Kondak—St. Basil…N&E Circumcision. **"All of creation rejoices in you...."** is sung in place of "It is right in truth (It is truly meet)…"

From now until the final day of the feast of Theophany, the Katavasia "**You have opened the depths..."** is chanted.

The Tropar for the Sunday before Theophany "Make ready Zebulon" is sung.

"Enthroned on high upon a fiery throne with Your Father and Divine Spirit, You, O Jesus, willed to be born on earth of Your maiden Mother who knew not wedlock. On the eighth day You were circumcised. Praised be Your most noble decision; praised be Your plan of salvation; praised be Your condescension, O You Who are unique in Your love for mankind." (Troparion of the feast of Circumcision)

"Your voice has permeated the entire world which has received your word wherewith you taught in a manner well pleasing unto God; You expounded the nature of existing things, and have adorned the customs of mankind. O royal Priest and sainted father, beseech Christ our God to save our souls." (Troparion to St. Basil)

Jan. 2/15 [Monday] Pre-feast of Theophany. Our father among the saints, Sylvester, bishop of Rome [+335]; Venerable Sylvester of Pechersk.

From now until January 5/18, the triple song is chanted at Compline. Nothing from the Oktoichos is taken during daily services until the leave-taking of Theophany. At the festive Matins service the Katavasia "You have opened the depths…" is chanted until the Final Day of the feast.

"Today the Lord was in the streams of the Jordan [river] and cried out to John: Be not afraid to baptize me, for I have come to save Adam who was fashioned first." (Kondakion of the Pre-feast.)

Jan. 5/18 **[Thursday] Day before of Theophany.** The celebration of the Royal Hours of Theophany precedes the celebration of the **Vesperal Liturgy of St. Basil the Great (see listing for the feast below)**. Please note, this is the only instance in the entire calendar where the services for the eve of the feast are prescribed to begin before noon, due to shortness of days. Thus, the Royal Hours are celebrated completely in the morning.

Jan 6/19 [Friday] Holy Theophany; Baptism of Our Lord. The feast of Theophany is preceded by a 4-day pre-festive period; The celebration of the feast lasts for 8 days

	Prophecy (OT)	Apostle	Gospel
Vespers	Gen 1.1-13; Ex 14.15-18, 21-23, 27-29; Ex 15.22-27, 16.1; Jos 3.7, 8, 15-17; 2Ki 2.6-14; 2Ki 5.9-14; Isa 1.16-20; Gen 32.1-10; Ex 2.5-10; Jgs 6.36-40; 1Ki 18.30-39; 2Ki 2.19-22; Isa 49.8-15		
Liturgy (Vesperal)		1Cor 9.19-27	Lk 3.1-18
Blessing of Water	Isa 35.1-10; Isa 55.1-13; Isa 12.3-6	1Cor 10.1-4	Mk 1.9-11

Cf. *Prayer Book* pp. 321ff.

Vespers with Vigil Liturgy of St. Basil the Great (Sung on Thursday): Various editions of the Typikon have it at two different times. Most older versions and all Greek versions state that the Vespers of this Liturgy is to begin "at the 7th hour of the day" (i.e. 1pm in afternoon). However, some newer Slavonic versions have it two hours earlier: "At the 5th hour of the day (i.e. 11am in the morning), we signal to all on the great one (semandran, bell), heavily. And, having gathered together in the temple, we begin Vespers and sing the customary psalm." At the end of the directions for Liturgy, we are instructed: "..we light a candlestick in the middle of the temple, and after going to stand before it with the singers, they sing the Troparion of the Feast, Glory, both now, and the Kondakion. And we enter the Trapeza, and we eat with tree-oil (olive oil) and also drink wine. But cheese and the like, as well as fish, we do not, since this is forbidden by the Divine canons." This service is the earliest celebration of a Vesperal Divine Liturgy throughout the entire year, since all the rest are prescribed for complete afternoon/evening service). After the Entrance with the Gospel, the prescribed 13 scriptural readings are taken. TheEntrance of Vespers and Prokimenon should always fall after noon, so that the sun is about at its waning point from the midsky, and thus it is evening by Liturgical and Biblical definition.

The Vesperal Liturgy begins with "Blessed is the Kingdom" and the customary beginning, Ps. 103, Bless the Lord O my soul", Great Litany, Lord I Cry with Stihera on 8 tone 2 (all feast). Glory, N&E feast. The Priest performs the Proskomedia during the singing of the Stykhyry on Lord I Cry (unless by necessity it is done before Liturgy). The Entrance is made with the Gospel, followed by the Prokeim of the Day and 13 Readings (cf. Festal Menaion). After the 3rd reading the Holy Doors are opened and the Troparion is sung (Tone5): "You Who created the world are revealed in the world to give light to those who sit in darkness. Glory to You Who loves mankind!" The Holy Doors are closed for next 3 readings and reopened and people sing Troparion in 6th Tone: "In the abundance of Your mercy…". The Holy Doors are closed and the final 7 readings are read, the Little Litany and Trisagion following. Epistl 1 Cor. 9.19-27 and Gospel Luke 3.1-18 and the rest of Liturgy of St. Basil. Instead of It is right in truth (It is truly meet) we sing **"All of creation rejoices in you..."** The Order of the **Great Sanctification of Water** takes

place after the Amvon Prayer. The Order of Sanctification begins with the chanting of: **"The voice of the Lord..." followed by the order of sanctifying water on Theophany. The order concludes with the chanting of "Blessed be the name of the Lord...3] and the prescribed dismissal.** ***This first sanctification of water serves as a reminder of the practice of baptizing at the evening Liturgy of Theophany Eve.***

Then the parish is either dismissed to their homes to go eat their traditional supper or the supper is eaten commonly in the Trapeza (Church hall or eating facility). After this, Great Compline (the Great Aftersupper) is sung, and forms a Vigil with Matins as set forth in the Menaion (please note, it has become customary in parishes to drop the celebration of Matins altogether, but it is good if some of Matins may also be incorporated).

The reading for Matins is Mark 1.9-11

In the Morning on Theophany

Liturgy (Festal)		Tt 2.11-14, 3.4-7	Mt 3.13-17

Cf. *Prayer Book* pp. 322ff.

About the 3rd hour (9am) we celebrate **The Festal Liturgy with prayers of St. John Chrysostom,** sung with Festal Antiphons, Entrance Hymn, and Baptismal Trisagion, "**As many as have been baptized into Christ**...", and **"Magnify, O my soul..."**. The Amvon Prayer is followed by the Sanctification of water which begins with the Troparia **"The voice of the Lord...".** At the Vesper service, the Great Prokimenon, "Who is so Great a God as our God..." is chanted.

"At Your baptism in the Jordan, Lord, the worship of the Trinity was made manifest; for the voice of the Father bore You witness and called You His beloved Son, and the Spirit in the form of a dove confirmed the truth of His word. Christ our God Who has revealed Yourself, and enlightened the world, glory to You." (Troparion of Theophany)

Jan. 7/20 Saturday: Synaxis of St. John the Baptist

Saturday After the Theophany		Eph 6.10-17	Mt 4.1-11

Cf. *Prayer Book* pp. 326ff.

The Saturday commemoration is joined to that of the Theophany post-festive service and that of the Synaxis of John the Baptist.

At Matins, the "More honorable… is chanted and the Great **Doxology** is sung. At the Liturgy the following order is observed: The Prokimenon of the Afterfeast and that of Saint John the Baptist is chanted. The Epistle and Gospel readings are that of the Sunday after Theophany followed by that prescribed for the Baptist. In place of "It is proper…." The "Magnify, O my soul…." Is chanted. This dismissal is that of Sunday.

Jan. 8/21 32nd Sunday after Pentecost; Sunday Afterfeast of Theophany; Zacchaeus Sunday Tone 7

Zacchaeus Sunday; After the Theophany: Liturgy		1 Timothy 4:9-15 Eph 4.7-13	Luke 19:1-10 Mt 4.12-17

Cf. *Prayer Book* pp. 329ff.

The Zacchaeus Sunday commemoration is joined to that of the Theophany post-festive service.

At Matins, Gospel #10 John 21.1-14 the "More honorable… is chanted and the Great **Doxology** is sung. **At the Liturgy** the following order is observed: The Prokimenon of the Sunday after Theophany In place of "It is meet and right…." the "Magnify, O my soul…." Is chanted. The dismissal is that of Sunday.

Jan. 14/27 The final day of the Theophany period. St. Nina, Equal-to-the-Apostles

The Saturday liturgical services and those prescribed for the final day of Theophany are sung.

From Sunday, Jan. 15/28 to the prefeast of Encounter, the Oktoichos is used for the daily services. At festive and Sunday Matins celebrated until the Final Day of Encounter, the seasonal Katavasia **"The ground which gives profound life…."**

Beginning of the Lenten Triodion, 2007

Jan. 15/28 Sunday of the Publican and Pharisee Tone 8

	OT Reading (Vespers)	Epistle (Liturgy)	Gospel (Liturgy)
Tenth Sunday Before Pascha: Sunday of the Publican and Pharisee: Liturgy	(None Prescribed)	2Tim 3.10-15	Lk 18.10-14

Supplementary Material to be found on page 208 of the *Prayer Book*. Liturgical services are celebrated as prescribed by the Oktoichos [Book of 8 Tones] and the Lenten Triodion. The Menaion is dispensed with, except in those instances of commemorations of saints of a polielej or vigil category.

At Matins, after Psalm 50 the Troparion "Open unto me the doors of repentance…." Is sung at Every Sunday Matin Service until the 5th Sunday of Great Lent. The Gospel is #11, John 21.15-25. The Katavasia**, "I will open my mouth…"** is chanted.

Jan. 22/Feb. 4 Sunday of the Prodigal Son. Tone 1

Sunday of the Prodigal Son: Liturgy		1Cor 6.12-20	Lk 15.11-32

Supplemental material found on page 209 of the *Prayer Book*.
At Matins, Gospel #1, Matt. 28.16-20; Psalm 136, "On the rivers of Babylon…." Is chanted at the Polielej today **and** on Meatfare and Cheesefare Sundays. The Katavasia, "The song of Moses…" Is chanted.

Jan. 28/Feb. 10 Saturday of the Last Judgment. First Saturday commemoration those who reposed in the Lord.

Saturday of the Last Judgment Liturgy		1Cor 10.23-28 Departed: 1Th 4.13-17	Lk 21.8, 9, 25-27, 33-36 Departed: Jn 5.24-30

Supplemental material found on pp. 209-211 of the *Prayer Book*. Liturgical services are celebrated as prescribed by the Oktoichos and Lenten Triodion. At Vespers celebrated on Friday evening, the Requiem Alleluia w/verse replaces the prescribed Prokimenon. At Matins Gospel #2, Mark 16.1-8 ; the same "Alleluia…" replaces the "God is the Lord…." Kathisma 17 is divided into two sections. The Canon and Katavasia of the Lenten Triodion is chanted.

Jan. 29/Feb. 11 The Sunday of the Last Judgment, Meatfare. Tone 2

Sunday of the Last Judgment Liturgy		1Cor 8.8-9.2	Mt 25.31-46

Supplemental material found on page 211-212 of the *Prayer Book*. At Matins, Gospel #2 is read Mark 16.1-8. The Katavasia of the Triodion, **"My helper and protector..."** is sung. At the Eucharistic Liturgy, the Prokimenon, **"Great is our Lord..."** From the evening of Meatfare Sunday until Lazarus Friday, the Vesper and Matins stykhyry of the Oktoichos are replaced by stykhyry of the Lenten Triodion.

Jan. 30/Feb. 12 [Monday] Synaxis of the Three Holy Hierarchs Basil the Great, John Chrysostom and Gregory the Theologian.

Readings for Liturgy are **Heb. 13.7-16 and Matt. 5.14-19**. The feast is celebrated as set forth in the Menaion and Triodion for a Vigil-rank in the midweek of Cheesefare. At Matins the "My soul magnifies the Lord...."is superseded by the verse of the 9th Irmos.

Troparion of the Feast: **"Teachers of the universe, in that you share in the ways of the Apostles, entreat the Master of all, that He grant peace to the world and great mercy to our souls."**

Jan 31/Feb. 13 Forgiveness Tuesday (Cheesefare)

No Eucharistic Liturgy is celebrated on this day. Matins, Hours, Vespers and Compline are celebrated as prescribed.

At the 6th Hour, Chapter II: verses 12-16 are read. At Vespers Chapter III verses 12-21 of Joel are read.

Feb. 1/14 **[Wednesday] Pre-feast the Meeting of our Lord in the Temple.**

The liturgy is that of the Pre-feast and Martyr as prescribed in the Menaion. From this day until the Final Day of Encounter, daily liturgical services are taken from the Menaion. Nothing from the Oktoichos is taken.

Feb. 2/15 **[Thursday] The Feast of Meeting of our Lord in the Temple, The 40th day after our Lord's Nativity. Forgiveness Thursday (Cheesefare).**

The Meeting of Our Lord and Savior Jesus Christ (2 February)	Prophecy (OT reading)	Apostle (Epistle)	Gospel
Vespers	Ex 12.51-13.3, 10-12, 14-16, 22-29; Lev 12.1-4, 6-8; Num 8.16, 17; Isa 6.1-12; Isa 19.1-5, 12, 16, 19-21		
Matins			Lk 2.25-32
Liturgy		Heb 7.7-17	Lk 2.22-40

Cf. *Prayer Book* pp. 332ff.

Normally no Eucharistic Liturgy is celebrated on Cheesefare Thursday. However, being the Meeting of the Lord and a high feast, the Liturgy of St. John is served. In accordance with older rubrics, a presanctified may also be served, but this has fallen away in current practice.

At the 6th Hour, Chapter VIII, 7-17 of the Prophet Zacharias is read. At Vespers Chapter VIII, 19-23 of the Prophet Zacharias is read.

Vespers Compline, Matins and Liturgy are celebrated as prescribed in the Menaion. Nothing from the Triodion is taken. At Matins the Katavasia "Being like a profoundly fertile ground...." Instead of "It is proper...", the verses of the feast are sung. At the Eucharistic Liturgy, the typical psalms are chanted. The entrance hymn**, " The Lord made His salvation known; He revealed His truth before the gentile nations."** Instead of **"It is right in truth..." the "O Virgin Mother of God..." is sung.**

Troparion: "Rejoice, O Mother of God, virgin full of grace! From you arose the Sun of Justice, Christ our God, shining upon those who are in darkness. Rejoice also, your righteous elder Simeon, for you cradled in your arms the Redeemer of our souls and Him who gave us resurrection."

***Candles are blessed upon this day with the services to be found in the Trebnik/Eucholgion. Also, the lesser blessing of waters may also be done upon this day, which would precede the blessing of candles, and then this water would be used to bless candles.*

Feb. 5/18 **Tone 3 Forgiveness Sunday; Commemoration of the Expulsion of Adam and Eve, the fall of creation, the sinfulness of man and the need for forgiveness. Also called "Cheesefare Sunday."**

Sunday: Seventh Sunday Before Pascha (of Foregiveness): Liturgy		Rom 13.11-14.4	Mt 6.14-21

Supplemental materials found on pp213-214 of Prayer Book. Liturgical services are celebrated as prescribed in the Oktoichos and Triodion. At Matins, the 3rd Res. Gospel, Mark 16.9-20 is read. Psalm 136 is sung for the final time during this season. **At the Proskomedia of this, and subsequent Lenten Sundays, Eucharistic Lambs, as many as required, are prepared for the week's Presanctified Liturgies.**

Great Lent begins on **PURE MONDAY**: The priest should take care that the rite of Forgiveness happens in the parish. If the people are not accustomed to come later, then let it be done at the end of Liturgy on Sunday. Forgivness from the heart is to be strongly emphasized by all priests to their flocks. The Vespers Service, which brings the period of Pre-Lent to an end and inaugurates the period of Great Lent, is celebrated on the Eve of Pure Monday, that is, served on the eve that follows the Lord's Day celebration (Sunday afternoon). At Vespers the Prokimenon **"Turn not Your face..."** is sung. **On this evening and the next five evenings following Sundays of Great Lent, until Palm Sunday, the Vesper Service calls for an entrance to be made.**

During the weekdays of Lent, the liturgical services are celebrated as set forth in the Triodion and Menaion. The 40 days of Great Lent are days of abstinence from meat and dairy products. The celebration of Matrimonial Coronations [weddings] during Great Lent and Holy Week **ARE NOT PERMITTED**.

On Monday, Tuesday and Wednesday and Thursday of the First Week of Lent, the Canon of St. Andrew of Crete is celebrated in conjunction with the Great Compline (Aftersupper) Service.

The Liturgy of St. John Chrysostom is celebrated on all Saturdays of Lent. The Liturgy of St. Basil the Great is celebrated on the 1, 2, 3, 4 and 5th Sundays of Lent.

READINGS FOR THE WEEK:

**Please note, the Isaiah reading is for the 6th Hour, and the other two are for Vespers/Presanctified for the afternoon/eve following.

First Week of Great Lent	Prophecies (OT)
Monday (Eve of Tues)	Isa 1.1-20; Gen 1.1-13; Pr 1.1-20
Tuesday (Eve of Wed.)	Isa 1.19-2.3; Gen 1.14-23; Pr 1.20-33
Wednesday (eve of Thurs)	Isa 2.3-11; Gen 1.24-2.3; Pr 2.1-22
Thursday (See note below for Leavetaking of Encounter)	Isa 2.11-22; Gen 2.4-19; Pr 3.1-18
Friday (eve of Saturday)	Isa 3.1-14; Gen 2.20-3.20; Pr 3.19-34

Feb. 9/22 **[Thursday] Leave taking of the Meeting of Our Lord.**
All services as prescribed in Menaion and Triodion.

Feb. 11/24 **First Saturday of Great Lent Commemoration of The Great Martyr Theodore of Tyre.**

Saturday		Heb 1.1-12	Mk 2.23-3.5

Cf. *Prayer Book* pp. 214-216. Presanctified (sung on Friday): At the conclusion of the Amvon Prayer at the Presanctified Liturgy of this, the First Saturday (sung on eve, i.e. Friday night) of Lent, the Molieben with Canon to St. Theodore of Tyre is Sung and the blessing of Kolyvo [sweetened boiled wheat] takes place, as is in the Trebnik/Euchologion/Book of needs. Compline (Friday night) is sung with Canon for

the Departed in tone of the week. Matins as in Triodion. The Liturgy of St. John Chrysostom is celebrated and following distribution of Kolyvo [sweetened boiled wheat] takes place.

Feb. 12/25 First Sunday of Great Lent; the Sunday of Orthodoxy. Tone 4

First Sunday of Great Lent: Sunday of Orthodoxy: Liturgy		Heb 11.24-26, 32-12.2	Jn 1.43-51

Cf. *Prayer Book* pp. 216-217. At Matins, the 4th Res. Gospel is read (Luke 24.1-12)

The Liturgy of St. Basil is served on all Sundays until St. Mary of Egypt. Extra Lambs are consecrated for any Presanctifieds that are served that week. Liturgical Services are celebrated as set forth in Oktoichos and Triodion. At the Liturgy of St. Basil the "**All of Creation rejoiced in you....**" replaces the usual "It is meet (proper) and right..." In some localities the Liturgy is followed by a Moleben Service "For the return of apostates." At the Vesper Service of Sunday evening, the Great Prokimenon, **"You have given an inheritance...."** is sung. Prescribed also is a Passion Service at which the Gospel pericope pertaining to the sufferings and crucifixion of Christ is read. The first of the readings is from St. Matthew chapters 26 and 27.

Second Week of Great Lent	Prophecy (OT)
Monday (eve of Tues)	Isa 4.2-6, 5.1-7; Gen 3.21-4.7; Pr 3.34-4.22
Tuesday (eve of Wed.)	Isa 5.7-16; Gen 4.8-15; Pr 5.1-15
Wednesday (eve of Thurs)	Isa 5.16-26; Gen 4.16-26; Pr 5.15-6.3
Thursday (eve of Friday)	Isa 6.1-12; Gen 5.1-24; Pr 6.3-20
Friday (eve of Saturday)	Isa 7.1-14; Gen 5.32-6.8; Pr 6.20-7.1

Feb. 18/Mar. 3 Second Memorial Sabbath (Saturday).

Saturday		Heb 3.12-16	Mk 1.35-44

Cf. *Prayer Book* pp. 217-219. **Vespers (Friday Night) and Matins are those prescribed for the departed of blessed memory. The Liturgy celebrated is that of St. John Chrysostom with Litany for Departed.**

Feb 19/Mar. 4 Second Sunday of Great Lent: St. Gregory Palamas.

Second Sunday of Great Lent: Commemoration of St. Gregory Palamas: Liturgy		Heb 1.10-2.3	Mk 2.1-12

Cf. *Prayer Book* pp. 219-221. Liturgical services are celebrated as set for in the Oktoichos and Triodion. At Matins, the Katavasia **"Open my lips...."** is sung. The Res. Gospel #5 is read, Luke 24.12-35

Vespers prescribed for Great Lent are celebrated in the evening. 10 stykhyry are taken. The Prokimenon**" Turn not Your face...."** is sung at this service. Prescribed at the Passion Service is the reading of chapter 14 and 15 of the Gospel according to St. Mark.

Third Week of Great Lent	Prophecy
Monday (eve of Tues)	Isa 8.13-9.7; Gen 6.9-22; Pr 8.1-21
Tuesday (eve of Wed.)	Isa 9.9-10.4; Gen 7.1-5; Pr 8.32-9.11
Wednesday (eve of Thurs.)	Isa 10.12-20; Gen 7.6-9; Pr 9.12-18
Thursday (eve of Friday)	Isa 11.10-12.2; Gen 7.11-8.3; Pr 10.1-22
Friday (eve of Saturday)	Isa 13.2-13; Gen 8.4-21; Pr 10.31-11.12

Feb.26/March 11 Sunday of the Holy Cross; the Third Sunday of Great Lent

Third Sunday of Great Lent: Adoration of the Holy Cross: Liturgy		Heb 4.14-5.6	Mk 8.34-9.1

Cf. *Prayer Book* pp. 222-223. Before the beginning of Vespers the Priest in phelon transfers the Precious Corss from the Table of Preparation to the Holy Table as prescribed. At Great Vespers **"Lord, I have called(or cried) to You..."** stykhyry on 10, Tone 7 (Res. 6, Triodion 4) . The **"Glory..."** introduces a stykhyra to the Cross "O, Christ our God…", then **"Now and ever...** Dogmatic Tone 7. Apostikha is all Resurrection. Glory N&E is from Triodion.

Troparion: **"Lord, save Your people and bless Your inheritance. Grant Victory to Orthodox Christians over their enemies. And by Your Cross preserve Your Community**."

"Before Your Cross we bow down, Master and Your Holy Resurrection we glorify" (Trisagion Hymn of the Cross).

Where Matins are not celebrated the Holy Cross is brought to the center of the Church for veneration in this manner.

The celebrant incense the Cross during the chanting of "Lord Now You Let Your Servant depart...." and the introductory prayers; He then carries the Holy Cross in solemn procession to the center of the church, intones, "Wisdom! Let us be attentive!, and places the Holy Cross on the Tetrapod during the singing of "O Lord Save Your people....; The celebrant then incenses the Holy Cross and venerates it during the singing of "We bow to Your cross...." Vespers are then concluded with the prescribed great dismissal.

The Matins Resurrection Gospel #6 is read, Luke 24.36-53. At Matins, after the "God is the Lord...", the Resurrection Troparion for the Sunday is sung twice, followed by "Glory..." O Lord Save Your people..." and "Now and ever…" and Resurrectional Theotokoion. Blessed art Thou and the rest as usual. After the Great Doxology, at the singing of the final, "Holy God...", the Priest, fully vested carries the Cross to the Center of the Church and places it on the tetrapod (or analoj), where it is venerated. At the Liturgy, the Sunday Troparion is followed by the Troparion of the Holy Cross; Glory...now and ever...Kondak of the Cross. The "Holy God..." is replaced by "Before Your Cross....". The Prokimenon is: "O Lord Save Your people and bless Your inheritance." The daily dismissal for all services from Sunday to Thursday of this week includes the addition: "by the power of the precious and life-giving Cross..."

Fourth Week of Great Lent (Holy Cross Week)

During this week, on Monday & Wednesday at the First Hour and on Friday after the dismissal of the SixthHour we venerate the Precious Cross according to the following order: The Priest in phelon preceded by the Deacon in sticharion with a candle and censer go out through the open Holy Gates to the Cross in the middle of the church. The Deacon gives the censer to the Priest, and then the Priest and the Deacon cense the Cross on all four sides, thrice. The Priest returns the censer to the Deacon, who censes the Priest 3x. Then the clergy sing "Before Thy Cross…" 3x, which is also repeated by the people 3x. Meanwhile, the Priest makes two prostrations in front of the Cross and kisses it, after which he makes a third prostration. The Cross is next venerated by the Deacon and then by all the Faithful, each making two prostrations before kissing the Cross and the third after. During the veneration, the people sing "Come Faithful…" and the other stichera appointed at the veneration of the Cross on the preceding Sunday.

Holy Cross Week	
Monday (eve of Tues)	Isa 14.24-32; Gen 8.21-97; Pr 11.19-12.6
Tuesday (eve of Wed)	Isa 25.1-9; Gen 9.8-17; Pr 12.8-22
Wednesday (eve of Thurs)	Isa 26.21-27.9; Gen 9.18-10.1; Pr 12.23-13.9
Thursday (eve of Friday)	Isa 28.14-22; Gen 10.32-11.9; Pr 13.20-14.6
Friday (eve of Saturday)	Isa 29.13-23; Gen 12.1-7; Pr 14.15-26

Feb. 28/March 13 From **Tuesday** of this week at the Presanctified Liturgy, the special petitions for those preparing for Baptism and Chrismation are intoned.

Mar. 2/15 On **Friday**, the final day of Holy Cross Week, following the Sixth Hour, the Cross is incensed and transferred to the Sanctuary in the following manner: Immediately after the Veneration of the Cross after the dismissal of the 6th hour, the Deacon gives the censer ot the Priest, and then the Priest and Deacon cense the Cross on all four sides, 3x. The Priest then returns the censer to the Deacon. During the singing of the troparion of the Cross; Glory N&E..kondakion of the Cross (the flaming sword), the Priest puts the Cross on his head, and prededed by the censing Deacon with a candle, he brings it through the Holy Doors into the Alter and places it on the Holy Table. The Priest and Deacon cense on all 4 sides as is customary (Deacon with candle and Priest with censer) and then Priest hands censer to Deacon and Deacon censes Priest.

Mar. 4/17 The Fourth Saturday of Great Lent; the Fourth Memorial Saturday.

Saturday		Heb 6.9-12	Mk 7.31-37

Cf. *Prayer Book* pp. 223. The Liturgy is that of St. John Chrysostom with memorial litany. The services are as set forth in the Triodion

Mar. 5/18 4th Sunday of Great Lent. Commemoration of The Venerable John of the Ladder.

Fourth Sunday of Great Lent: Commemoration of Saint John of the Ladder: Liturgy		Heb 6.13-20	Mk 9.17-31

Cf. *Prayer Book* pp. 223-225. The service of Vespers and Matins are of the Resurrection and Triodion. The Sunday Liturgy is that of Saint Basil the Great.

At Vespers, "Blessed is the man…" is sung. At "Lord, I have called…." 4 stykhyry from the Triodion and 6 of the martyrs are taken. Glory…. Of the martyrs and "Now and ever…" the Theotokion in the tone of the "Glory" Following the Prokimenon, "Turn not Your face from us…", Scriptural reading prescribed for martyrs are taken. The Aposticha is that of the Triodion. The "Glory…." Is that of the martyrs and the Theotokion is that of the tone of the "Glory." After the "Our Father…" the Passion narrative according to Saint John, Chapters 13-37 are read, followed "Glory… now and ever… and the Sunday Theotokion. The prayer of St. Ephraim and the Dismissal follows the Triple Ektenia. The Matins Resurrection Gospel #7 is read: John 20.1-10.

Fifth Week of Great Lent.

Monday (eve of Tues)	Isa 37.33-38.6; Gen 13.12-18; Pr 14.27-15.4
Tuesday (eve of Wed.)	Isa 40.18-31; Gen 15.1-15; Pr 15.7-19
Wednesday (eve of Thurs)	Isa 41.4-14; Gen 17.1-9; Pr 15.20-16.9
Thursday (eve of Friday)	Isa 42.5-16; Gen 18.20-33; Pr 16.17-17.17
Friday (eve of Saturday)	Isa 45.11-17; Gen 22.1-18; Pr 17.17-18.5

March 9/22 Thursday of the 5th Week of Great Lent. Commemoration of the Holy 40 Martyrs of Sebaste.

NOTE, THE TWO PRIMARY SERVICES OF THIS DAY ARE SERVED ON THE EVE OF THE DAY, THAT IS, AFTERNOON/EVENING ON WEDNESDAY.

Liturgical services are as prescribed in the Triodion. The Liturgy of Presanctified (sung on Wednesday) is served with usual beginning, 7th Kathisma. At "Lord I Cry" Stykhyry on 29, Tone 8: All Triodion. Glory…Triodion N&E Theotokion in 4th Tone, Entrance, Prokeim and Readings (Triodion) and rest in order. IF POSSIBLE THE PRESANCTIFIED SHOULD BEGIN SO THAT IT ENDS IN THE AFTERNOON/EVENING. The service was designed so that it would not begin after the first hour of the NIGHT (7pm) nor would it end any earlier than noon (thus the espera, the afternoon/evening time in ancient accounting), thus beginning no earlier than the middle of the 10am hour and no later than 7pm.

Instead of the Penitential Great Canon of St. Andrew of Crete being sung as the Canon of Compline, as it was in the first week of Great Lent, it is prayed in song as the Canon of Matins upon this day according to the Typikon. It is to begin on Wednesday night (the eve of Thursday) about the 4th hour of the night (i.e. starts during the hour of 10 pm or thereabouts) although it is the custom to begin earlier. The Troparion of the Hours of Prayer and the "In Your Kingdom…." Is read. The Kondakion is "O my soul, arise…"

At this same Matins after, "God the Lord…" the Troparion to the Martyrs is chanted twice. "Glory...now…"Bohorodychnyj of the tone of the Troparion. Sidal'ni from the Lenten Triodion. The

Velychannja is of the 40 Martyrs. The Prokimenon and Gospel reading is of the Martyrs [if the Temple is dedicated to the 40 Martyrs].

The Canon is that prescribed for Martyrs. The Katavasia is "I will open my mouth…" The Second Song [Pisn'a druha] is taken from the Triodion. The 8th and 9th Songs are taken from the Menaion. At the "Praise the Lord…" the Stykhyry of the Martyrs are taken. The Doxology is recited. At the Stykhyry na stykhovnax the stykhyry of the Triodion are taken, followed by "Glory…" of the Martyrs, "Now and ever…", the Bohorodychyj in Tone 2, "The impassible door…". The "It is good to glorify the Lord…." Is followed by the customary introductory prayers, followed by the Troparion to the Martyrs and the Bohorodychnyj in the tone of the Troparion. The Ektenia "Have mercy on us…." Is followed by the Prayer of Saint Ephraim. At the Hours the Kathizmy are taken, as are the Great Prostrations.

March 11/24 Akathist Saturday.

Saturday		Heb 9.24-28	Mk 8.27-31

Cf. *Prayer Book* pp. 225-226. At the Liturgy of the Presanctified Gifts (sung on Friday), 6 stykhyry from the Triodion are taken and 4 from the Martyrs. "Glory…" of the Martyrs and "Now and ever…" the Bohorodychnyj (Theotokion) of the Tone of the Troparion. The Gospel Entrance takes place followed by the prescribed OT readings, Prokimenon, Epistle and Gospel prescribed for Martyrs. The Communion hymn is "Taste and see…" and that of the Martyrs.

Liturgical services are celebrated as prescribed in the Triodion. In the morning, at Matins, after the 1st and 2nd Kathisma and after the 3rd and 6th Songs, the Akathist to the Theotokos is sung. The Great Doxology is sung. The Liturgy is that of St. John Chrysostom.

March 12/25 Fifth Sunday of Great Lent; Commem. St. Mary of Egypt. Tone 8

Fifth Sunday of Great Lent: Commemoration of Saint Mary of Egypt: Liturgy		Heb 9.11-14	Mk 10.32-45

Cf. *Prayer Book* pp. 226-228. Liturgical services as prescribed in the Oktoichos and Triodion. The Liturgy of St. Basil is celebrated. The Matins Res. Gospel #8 is read, John 20.11-18.

March 13/26 Monday

Monday	Isa 48.17-49.4; Gen 27.1-41; Pr 19.16-25

At the Vesper Service (sung on Sunday), the Great Prokimenon, "You have given...." is chanted.

The Rest of the 6th Week

Tuesday night (eve of Wed.)	Isa 49.6-10; Gen 31.3-16; Pr 21.3-21
Wednesday night	Isa 58.1-11; Gen 43.26-31; 45.1-16; Pr 21.23-22.4
Thursday night	Isa 65.8-16; Gen 46.1-7; Pr 23.15-24.5
Friday (6th hour)	Isa 66.10-24

March 17/30 Friday The period of Great Lent comes to a Conclusion.

(note: although the the current service books, as of the 16th century have the Triodion now divided into two parts based upon ascetical fasting and feasting, the original was a single volume

in which Holy Week was part of the Flowery or Resurrection period, whereas now it is part of the Lenten period and now ends on Eve of Pascha and the Flowery Triodian has universally been modified to equal the 16th century "Pentecostarian". Nonetheless, theologically the end of the Lenten period is at Vespers on the eve of Lazarus Saturday just prior to the Entrance of the Priest. Because this whole week is seen as one continuous vigil period, we keep the fast until the end of the Vigil on Pascha)

Holy and Great Week – also known as the Week of Palms or Passion Week.

Mar. 18/31 Lazarus Saturday.

	Prophecy (Vespers)	Apostle (Lit.)	Gospel (Lit.)
Saturday of Saint Lazarus the Righteous	Genesis 49.33-50.26; Prov. 31.8-31	Heb 12.28-13.8	Jn 11.1-45

Cf. *Prayer Book* pp. 228-229. Vespers with Presanctified is served (on the eve, i.e. sung on Friday) and is served according to Triodion. Prokimenon is in tone 6 (Ps. 123) Our help is in the Name of the Lord, who made heaven and earth v. If the Lord had not been among us, let Israel now say, if the Lord had not been on our side, all of our enemies (those men when they rose up against us) would have swallowed us alive. At Compline, Canon of (by) St. Andrew (irmoi sung twice).

At Matins, "The Angelic choir…" is sung during which the entire Temple is incensed. The Lesser Ektenia is followed by the Sidalen [Sitting hymn] and "Having beheld the resurrection…" are taken. The "More honorable…" is not sung from today until the Sunday of Saint Thomas Sunday.

At the Liturgy, the Entrance Hymn is "Come, let us worship…save us, O God, wondrous in Your saints… The Baptismal Troparion, "As many as have been baptized into Christ…" is sung in place of Holy God… The "It is right in truth (It is truly meet)…." Is replaced by the 9th Irmos of the Canon.

From this day, the Menaion is not used until the Sunday of Thomas Week. The only exception is in the case of a Major Feast.

March 19/Apr. 1 Triumphal Entry of our Lord into Jerusalem: (Palm Sunday; Willow Sunday)

The Entry of the Lord into Jerusalem: Palm Sunday	OT Prophecy	Epistle	Gospel
Vespers	Gen 49.1, 2, 8-12; Zeph 3.14-19; Zech 9.9-15		
Matins			Mt 21.1-11, 15-17
Liturgy		Php 4.4-9	Jn 12.1-18

Cf. *Prayer Book* pp. 229-233. Vespers, Matins and Liturgy are celebrated as set forth in the Triodion. **"Blessed is the man…"** is taken at Vespers. At Matins, the Velychannja, **"We extol You, O life-giving Christ, and we sing 'Hosanna in the highest' to You. Blessed is he who comes in the name of the Lord."** "Having beheld the resurrection of Christ…" is not taken. Psalm 50 is taken immediately after the Matins Gospel reading.

Palms and budding willow branches are blessed after the reading of the Gospel of Matins or at the end of Matins, prior to Liturgy (otherwise the blessing occurs after the Amvon prayer of the Liturgy)

At the Liturgy, the festive Antiphons are as follows: 1st –Psalm 114; 2nd Psalm 115, 3rd, Psalm 117.

Troparion: **"Giving us beforeYour passion an assurance of the general resurrection, You have raised Lazarus, Christ our God. Therefore, like the children we also carry symbols of victory and cry out to You, the Conqueror of Death: "Hosanna in the highest, blessed is He who comes in the name of the Lord." (PB 228; Kondakion also found on 228)**

The Entrance Hymn is: **"Blessed is he who comes in the name of the Lord: we bless you from the house of the Lord! God is the Lord and has revealed Himself to us."**

March 20/April 2Great and Holy Monday.

Holy Monday:	OT	Epistle	Gospel
Matins			Mt 21.18-43
Sixth Hour	Ezk 1.1-20		

Vespers (Sung on Sunday) The Palm Sunday evening the Vesper Entrance is made with the Censer. The Prokimenon is that prescribed for Sunday evening, "Now bless the Lord…" The Vesper Service concludes with the usual Lenten conclusion used at all Sunday evening Lenten Vesper Services. The dismissal "Christ our True God, who goes forth to His voluntary passion…"

At Matins, the Troparion "Behold the bridegroom…" is chanted. Psalm 50 and the ektenia, "Save, O God…" follows the prescribed Gospel.

March 21/April 3 Great and Holy Tuesday.

Holy Tuesday:	OT Prophecy	Epistle	Gospel
Vespers	Ex 1.1-20; Job 1.1-12		
Liturgy of the Presanctified Gifts			Mt 24.3-35
Matins			Mt 22.15-23.39
Sixth Hour	Ezk 1.21-2.1		

At the Presanctified Liturgy (Sung on Monday), the prescribed Gospel is read.

At Matins, the Troparion "Behold the bridegroom…" is chanted. Psalm 50 and the ektenia, "Save, O God…" follows the prescribed Gospel. At the Office of the Typica the dismissal is replaced by the prayer "Most merciful Master…" and the office of mutual forgiveness.

March 22/April 4 Great and Holy Wednesday.

Holy Wednesday:	OT Prophecy	Epistle	Gospel
Vespers	Ex 2.5-10; Job 1.13-22		
Liturgy of the Presanctified			Mt 24.36-26.2

Gifts			
Matins			Jn 12.17-50
Sixth Hour	Ezk 2.3-3.3		

At the Presanctified Liturgy (Sung on Tuesday), the prescribed Gospel is read.

At Matins, the Troparion "Behold the bridegroom…" is chanted. Psalm 50 and the ektenia, "Save, O God…" follows the prescribed Gospel.

March 23/April 5 Great and Holy Thursday

Holy Thursday:	OT Prophecy	Epistle	Gospel
Vespers	Ex 2.11-22; Job 2.1-10		
Liturgy of the Presanctified Gifts			Mt 26.6-16
Matins			Lk 22.1-39
First Hour	Jer 11.18-12.5, 9-11, 14, 15		

Presanctified Liturgy (Sung on Wednesday) Readings: Job 2.1-10 and Gospel Matthew 26.6-16 (the reading for the anointing of the Lord with oil).

Because some of the Odes for Matins from Wednesday and especially since Holy Thursday is inaugurated with the entrance followed by the reading for the Gospel of the anointing of the Lord's feet with oil, with mention of the anointing also being mentioned in Matins of Holy Thursday for the washing of the feet, so also it has been handed down to us to serve the Service of Anointing or Holy Unction any time between Matins for Holy Wednesday and prior to the end of Matins for Holy Thursday, and thus may be served any time between the night following Tuesday (i.e. if Matins is served the night before "in anticipation) and Thursday morning, depending when these services are served. for any time after the serving of Matins for great and Holy Wednesday or following the Vespers for Great and Holy Thursday (served on Wednesday night). However, the most appropriate time would be so that the anointing happens following the Vespers reading of the Gospel on Wednesday night (eve of Thursday), or on the following morning preceeding Matins.

At Matins, there are no Kathismy (Psalm readings)

March 24/Apr. 6 Great and Holy Friday: Commemoration of the Crucifixion, death and entombment of Our Lord and Savior Jesus Christ

HOLY FRIDAY	Prophecy (OT)	Epistle	Gospel
Vespers (Eve-Thursday afternoon)	Ex 19.10-19; Job 38.1-23, 42.1-5; Isa 50.4-11		
Liturgy of Saint Basil (Eve—Thursday Afternoon)		1Cor 11.23-32	Mt 26.1-20; Jn 13.3-17; Mt 26.21-39; Lk 22.43-45; Mt 26.40-27.2

Matins (Eve-Thursday Night) The Twelve Passion Gospels			1.) Jn 13.31-18.1 2.) Jn 18.1-28 3.) Mt 26.57-75 4.) Jn 18.28-19.16 5.) Mt 27.3-32 6.) Mk 15.16-32 7.) Mt 27.33-54 8.) Lk 23.32-49 9.) Jn 19.25-37 10.) Mk 15.43-47 11.) Jn 19.38-42 12.) Mt 27.62-66
The Royal Hours of Holy and Great Friday			
First Hour (7am)	Zech 11.10-13	Gal 6.14-18	Mt 27.1-56
Third Hour (9am)	Isa 50.4-11	Rom 5.6-11	Mk 15.16-41
Sixth Hour (12 noon)	Isa 52.13-54.1	Heb 2.11-18	Lk 23.32-49
Ninth Hour (3pm)	Jer 11.18-23; 12.1-5, 9-11, 14, 15	Heb 10.19-31	Jn 18.28-19.37

The liturgical day begins with the Entrance for the Vesperal Liturgy of St. Basil (Mystical Supper) on Thursday afternoon (i.e. eve of Holy Friday). For selections for the Vesperal Liturgy cf. *Prayer Book* pp233-235. The Liturgy begins with Vespers (afternoon/evening service) as prescribed in the Typikon and service books, and after the reading of the Gospel the Liturgy of St. Basil with hymns appointed for the day. The appointed time is 2pm (the 8th hour of the day), although it is custom in many places to start earlier. The Holy Gospel is carried at the Entrance. In place of the customary Cherubic hymn, the Troparion, " **Of Your Mystical Supper…**" is sung. At matins and the Liturgy the dismissal, " Christ our true God, because of His excellent goodness…" **In Cathedral churches, the Order of the Washing of feet is celebrated by the Eparchial Bishop.**

Note: At the Vesperal St. Basil Liturgy on the Eve of Holy Friday (i.e. afternoon of Holy Thursday) an additional Lamb "Ahnec" is prepared and consecrated for distribution to the sick during the year.

"Of Your Mystical Supper, Son of God, receive me today as a communicant; for I will not tell of the Mystery to your enemies; I will not give you as kiss, like Judas; but like the thief I confess you: Remember me, Lord, in your kingdom."

Later on the Eve of Holy Friday (i.e. Thursday night), the Matins Service with the reading of the 12 Passion Gospels is celebrated.

No Eucharistic Liturgy is celebrated during daylight hours, but only the Vesperal Liturgy for the previous evening. Royal Hours, 1, 3, 6 and 9 are celebrated either at their appointed times (7am, 9am, noon, and 3pm) or all together (aggregated) beginning at 8am in the morning. These Royal Hours of our Lord's Passion are attributed to the Venerable Cyril, Patriarch of Alexandria**.**

<u>March 25/April 7</u> Great and Holy Sabbath; The Holy Annunciation of the Incarnation of our Lord by the Angel Gabriel to our Lady

HOLY SATURDAY; HOLY ANNUNCIATION	Old Testament	Epistle	Gospel
Vespers	Ex 33.11-23; Job 42.12-16; Isa 52.13-54.1	1Cor 1.18-2.2	Mt 27.1-38; Lk 23.39-43; Mt 27.39-54;

	Annunciation readings: Gen 28.10-17; Ezk 43.27-44.4; Pr 9.1-11Ex 3.1-8; Pr 8.22-30		Jn 19.31-37; Mt 27.55-61
Matins	Ezk 37.1-14	1Cor 5.6-8; Gal 3.13, 14	Mt 27.62-66 Annunciation: Lk 1.39-49, 56

The Color for this day is blue, some using a dark blue since it is Holy Saturday, and some using light blue to emphasize the Annunciation. Black is inappropriate although some wear black up until the Entrance, since Liturgically this still belongs to Holy Friday, after which they change to blue.

Most of the time the Liturgy of the Feast is celebrated after the day. However, in the The Sabbas Typikon moves the Liturgy "back" to the Eve of Great Friday when it falls on that day and transfers it "forward" to the Eve of Pascha (i.e. to the Basilian Vesperal Liturgies). The Great Church Typikon orders moving the Annunciation to Pascha should it occur on either Great Friday or Great Saturday.

Since we are in a fast period, the Church puts off the festive celebration of the Liturgy until after liturgical sunset, on March 25th, although that means we are already liturgically in the day of Leavetaking for the Feast. During Great Fast and during Great and Holy Week, Vesperal Liturgies and Presanctified Liturgies commemorate both the day that is passing and the next day. In other words, for fasts, elements of Liturgy are transferred from a day of fast to its following evening for the breaking of the strict fast (although, of course, quite obviously not the ascetical fast).

This day is most unusual in that the Feast of the Holy Annunciation falls upon Great and Holy Saturday. The Annunciation, unlike other Feasts, is celebrated for a day and a half, that is, more explicitely, for the eve before, the day, and also the eve following. The instructions from the Typikon and the Menaion are as follows: "The feast of the Annunciation closes either at Vespers on the eve of March 26, or else on the day following." The Feast of the Annunciation, because it almost always coincides with the fast period, has, on these days, including Holy Saturday, Vespers the eve before, Matins in the morning (or conjoined the eve before for Vigil), but Liturgy is "transferred" Liturgically to the the eve of the following day (i.e. the afternoon/evening before Mar. 26/April 8), rather than being served at its normal time, because the day is a day of strict fast and the strict fast, not broken until the blessing of bread, wheat wine, and figs/fruit at the Basil Liturgy, is not mitigated.

The Vespers Service (sung on Friday) commemorating the entombment of Our Savior is celebrated as set for in the Lenten Triodion and the Menaion, on the eve of the Great and Holy Sabbath, and is celebrated about the 10th hour of the day (4pm). The Holy Shroud [Plaschanycia, Epitaphios] prior to the service is placed on the Holy Table and on top of it the Book of the Gospels (later to be carried around the Temple in solemn procession and placed in the center of the Temple for veneration). Stikhera on 6 for the Lord I Cry: 3 Triodion and 3 Menaion, with the Glory and N&E corresponding. Entrance is made with the Gospel, the Prokimena (Tone 6) and Readings from the Triodion and the Menaion. Aposticha Triodion and Menaion (during which the priests get vested accordingly, with senior priest fully vested, and other priests in epitrachil and phelon). At "Joseph and Nicodemus" the Senior Priest censes the Shroud followed by the procession at "The Noble Joseph."

Compline with the Canon of the Lamentation is celebrated while the faithful are venerating the Holy Shroud. Compline is accomplished simply as prescribed for Holy Saturday yet with the Kondakion and Prokimenon of the Annunciation.

The celebration of "Jerusalem" **Matins (**which is set in the Typikon for the middle of the night around 1am, may be celebrated after Vespers Friday night or on Saturday morning) commemorates the entombment of Our Savior. At the conclusion of the Great Doxology, "Glory to God in the highest…" the Holy Shroud is carried around the Temple in solemn procession during the singing of "Holy God…" The prescribed Prokimenon, and Readings from the Old and New Testaments and the Triple Ektenia conclude the service.

Liturgy is transferred to the evening which follows. The Liturgy for Annunciation is not served upon the eve (i.e. Holy Friday aft/evening/night) nor in the morning of Holy Saturday, but we wait until

Liturgically this day of rest has passed, and combine the Celebration of the Annunciation with the St. Basil Liturgy for the the Vigil of Pascha (see below under Holy Pascha).

March 26/April 8 Holy Pascha, the Feast of Feasts of the Resurrection of our Lord and Savior Jesus Christ: the Passover from death unto life, the Passover (Gr. Pascha) of the Father, the Son, and the Holy Spirit (St. Gregory the Theologian); also known as "Easter."

PASCHA	Prophecy (OT)	Epistle	Gospel
Vespers (attached to St. Basil Liturgy)	Gen 1.1-13; Isa 60.1-16; Ex 12.1-11; Book of Jonah; Jos 5.10-15; Ex 13.20-15.19; Zeph 3.8-15; 1Ki 17.8-24; Isa 61.10-62.5; Gen 22.1-18; Isa 61.1-9; 2Ki 4.8-37; Isa 63.11-64.5; Jer 31.31-34; Dan 3.1-23 and the Song of the Holy Children .24-68 (Apocrypha)		
The Vesperal Liturgy of St. Basil for the Resurrection of Christ (first proclamation)		Rom 6.3-11	Mt 28.1-20
Liturgy Readings (Annunciation)		Heb 2.11-18	Lk 1.24-38
Festal Matins		(At beginning)	Mark 16.1-8* (has fallen away in certain parts of northern Slavic practice)
The Festal Liturgy for the Resurrection of Christ, the Passover (Pascha) of the Lord: Easter		Ac 1.1-8	Jn 1.1-17

The Vesperal Liturgy of St. Basil the Great (sung on Saturday), also known as "**the first proclamation of the Resurrection**," begins, according to the Typikon, about the 10th hour (i.e. between 4 and 5pm), although ancient variations have it beginning at the end of the 11th hour (i.e. 6pm--and one of the ancient typika recommends that it begin at the very end of the day, which would be the 7pm hour, although beginning this late would not provide enough time for the eating of the blessed figs, fruit, bread and wine and the reading of the book of Acts). For selections from this Vesperal Liturgy cf. Prayer Book pp235-237. Strictly speaking, it is the beginning of an ancient Vigil that went from about 4pm to 1pm with a feast following, the "trapeza occurring about midnight.," although now most tend to wait to begin Matins at midnight, even St. Nikodemos reports that the end of Liturgy and cessation of fasting came about "about midnight, the sixth hour having passed and the seventh having begun" (Rudder Interperation of 89th of 6th Council).

At the Vesperal Liturgy it should be noted that, if one is to reduce the number of readings, that the whole of the readings should still be read at or after the 9th hour in the context of Little Vespers prayers. Three readings ought be read a second time during the Liturgy itself in such a case. The changing into

white Vestments for the priests doing the entrance should take place before the entrance, even though it is customary for other changeovers to happen later (in fact, the ancient Typika, including older versions of the Sabbas Typikon, describe that at this point "most priests have changed their dark Vestments for white ones," and they are the ones that do the entrance). The Gospel Book is carried during the Entrance. 15 Old Testament Readings follow the Entrance. In place of the usual "Holy God…" the Baptismal Troparion, "As many as have been baptized…" is sung. There are two Prokimenon at this Liturgy—one before the Epistle and the "Great Prokimenon of the Resurrection" (Arise O God) in place of the Alleluias. At this time the celebrant re-vests in bright vestments. The usual Cherubic hymn is replaced with "Let all creation keep silence…" The "Weep not for me, mother…." is sung instead of "It is right in truth (It is truly meet)…" The blessing of 5 loaves of bread follow the Amvon Prayer.

The Typikon states the following (original form—Jerusalem/Athoniteand original Slavonic texts): *After the Dismissal the blessed bread is distributed by the Priest. Then there takes place the blessing of bread, wine, and fruit. The Ecclesiarch should be careful that the Liturgy end by the second hour of the night (8pm). After the Dismissal we do not leave the Church, but sit in our places, and the Cellarer comes in and distributes to the Brethren a slice of bread and six dates or figs [or some sort of fruit of like kind] and a beaker of wine. When we have finished there begins the great reading of the Acts of the Apostles, which begins as such: The reader says "The Book of the Acts of the Holy and All-laudable Apostles" and the Priest says "Through the intercessions of our Fathers the Saints Lord Jesus Christ our God have mercy on us." The people say Amen, and the Reader begins to read, until it is time for Nocturnes. When we have reached the moment, the Lamplighter lights all the lamps of the Temple, and goes out and strikes the simandron. The reader stops and we begin the Pannychida [i.e. the Nocturne odes] as follows…*

An alternative to this original statute of the Sabbas Typikon, which presents a single continuous vigil in Jerusalem, is presented in the modern Russian Typikon, which, instead of the people remaining in the narthex, has the people leaving the temple all together and going to the trapeza (in our case the church hall) and states: "At the 10th hour of the day (4pm—some read 11th hour, which is synonymous with "the end of the 10th hour," or 5pm), we clap on the great one (great simandron or great bell). And after having come together into the Temple, the Priest and Deacon vest, and after the Priest has given the blessing, we begin Vespers, uttering, "O heavenly King". After the dismissal of Liturgy, there are the following instructions: "*The Ecclesiarch should be careful that the Liturgy must end by the 2nd hour of the night" (That is the 8:00 p.m. hour). After the dismissal we go out of the church to the Trapeza, and we sit, each at his place, in silence and reverence. And immediately the Cellerer comes and gives to the brethren one by one a loaf of bread, and these are made like prosphora, a half-liter of bread, in equal portions, and up to six figs, and one measured cup of wine. And where there is no wine, he pours beer made from honey. But figs are found in most countries. When we've eaten we begin the great reading of the Acts of the Holy Apostles from the beginning. The Reader says the Title and the Priest says the verse: 'Through the prayers of the Holy Apostles, Lord Jesus Christ, our God, have mercy on us." And after the Amen, the Reader begins to read.'"*

It is important to realize that the modern practice of serving St. Basil Liturgy on Saturday morning obscures the entire service and its place in the festal cycle, and contradicts the instructions of the Typikon. Besides this, its service in the morning yields a lower turnout in most places. For those not able to make it later, elderly and those who are hard to see, it makes a practical alternative Paschal service for those who cannot drive after dark. The initial practice has Vesperal Liturgy followed by a partaking of blessed foods (Fruit, bread and wine, but no oil) for strength followed by reading from the Apostles followed by Nocturnes followed by the remainder. It formed a single vigil and, practically, it allows for the older people who are not able to attend the midnight service to attend the earlier Pascha Vesperal Liturgy of St. Basil. Although it begins at the Liturgical end of Holy Saturday, after the Prokimenon it is officially Pascha. This Liturgy is typically known as the "First proclamation of Pascha," and has the basic resurrectional dismissal ("May He who is Risen from the dead, Christ our true God, through the intercessions…etc.). From this point until the end of the 40 days we add "by the Power of the precious and life creating cross" before appealing to the intercessions of the Holy Apostles. Notice it is "**He who is Risen**" in the present tense, not "He who Rose" in the past tense, which is an incorrect translation.

The reading of the Acts of the Apostles precedes the Nocturnes (Pannychis) Service. The Typikon is silent about the Shroud (Plaschanitsya), but based upon recorded approved practice throughout Rus in the last several centuries, the removal of the Shroud may take place at one of three times: 1. during the

Jerusalem Matins at "Weep not for me." This certainly predates the removal at Nocturnes. 2. at the "Weep not for me" when it is repeated at Nocturnes (which is the most common practice of the modern Russian Church); and 3. at the Liturgy (Entrance) of St. Basil, as was custom at the Great Lavra and several other churches of prominence throughout Rus for many years. Although Matins or the St. Basil Liturgy may be the "most appropriate place" for the moving of the shroud to the Altar, the Russian practice of removing it at Paschal Nocturnes came about because of how poorly Matins and Basil were attended (particularly once Basil Liturgy in popular practice began to be celebrated in the morning rather than at its appointed time). In the case of the taking in at Nocturnes, the celebrant incenses the Holy Shroud, removes is from it tomb, carries it into the Holy of Holies via the Holy Doors, places it on the Holy Table and closes the Holy Doors. The Deacon may intone the triple ektenia.

The Paschal circumambulation (can be done one or three times according to custom) of the Temple begins "about the middle of the night" (note, for various reasons pastoral dispensation may be necessary), with the chanting of "Your Resurrection, O Christ our Savior…" This may be done once or thrice according to custom.

The Troparion, **"Christ is risen…. bestowing life**." And its verses are chanted, after which the celebrant leads the congregation into the Temple. **The Paschal Canon, the work of St. John of Damascus is sung joyfully and concludes with a reading of the Paschal Homily of St. John Chrysostom.**

The Festal Liturgy of St. John Chrysostom (cf. Prayer Book pp. 238ff) is celebrated as set forth in the Paschal [Flowery] Triodion. Psalms 65, 66 and 67 comprise Paschal antiphons I, II and III.

"You descended into the tomb, Immortal One, and destroyed the power of Death. In victory You arose, Christ God, proclaiming, "Rejoice" to the Myrrh-Bearing women. You granted peace to Your apostles and bestowed resurrection on the fallen."

"As many as have been baptized into Christ…" replaces "Holy God…" The Troparion "Christ is risen…" is sung in place of "Blessed is He….", "Let our mouths be filled…" and "Blessed is the name of the Lord…." Paschal food is blessed after the Liturgy and partaken of by the Faithful.

In those instances when the Eucharistic Liturgy cannot be celebrated, the Obidnitsa may be celebrated as follows:

Blessed is our God….*Christ is risen…. Thrice. "Having beheld the resurrection…" once, "When those who from Mary came…" Glory… Holy Spirit. "Even though…", Now and ever… "Onlybegotten Son and Word of God…", The Beatitudes. After the Beatitudes the celebrant intones, Wisdom! The reader chants, "A reading from…" and then reads the appropriate Epistle reading. The celebrant then reads the Gospel. This is followed by "Remember us, O Lord… is then taken, followed by "The heavenly choir…" "I believe in one God…", "Forgive, pardon and remit, O Lord…" At this point the "Our Father…" is taken, followed by the Kondak "Although You did descend…", Glory…now and ever…" introduces the Theotokion, "Sanctified from on High….", Lord, have mercy [40] followed by "One is holy, One is Lord, Jesus Christ, for the glory of God the Father. Amen. In stead of "Blessed be the name of the Lord….", "Christ is risen…" is taken thrice, according to the Typikon, Psalm 33 is not read throughout Pascha, thus "Having beheld the Resurrection"with all the Paschal/Eucharistic verses.*

March 27/April 9 and days following: Bright Week

Cf. *Prayer Book* pp. 244ff.

Bright Monday the order is the same as that of Pascha. Matins begins in the sanctuary. At Matins incensing takes place during the 1st, 4th and 9th songs. The Lesser Ektenii follow the 3rd 6th and 9th Songs. Paschal Antiphons are taken at the Liturgy. "As many as have been baptized…." Replaces "Holy God…. The Zadostoynyk is that of Pascha. The above particulars mark the liturgical services celebrated throughout bright week.

Bright Monday		Ac 1.12-17, 21-26	Jn 1.18-28
Bright Tuesday		Ac 2.14-21	Lk 24.12-35

Bright Wednesday		Ac 2.22-36	Jn 1.35-51
Bright Thursday		Ac 2.38-43	Jn 3.1-15
Bright Friday		Ac 3.1-8	Jn 2.12-22
The Life-Giving Spring of the Most Holy Theotokos		Php 2.5-11	Lk 10.38-42; 11.27, 28
Bright Saturday		Ac 3.11-16	Jn 3.22-33

April 1/14 Saturday of Bright Week.

At the Liturgy of Bright Sabbath, the prayer prescribed for the breaking of the Artos is said. The Artos is distributed after the Liturgy. In ancient times the Royal doors from the Narthex to the Nave were left opened during this week, and closed on Saturday. Later, with a confusion of the usage in certain of the Slavic Churches, it became practice to close all the doors of the Iconostas prior to the 9th Hour ***Note, it is ancient Rus-Ukrainian practice, based upon early Typika, that the Deacons doors are closed now, but the Holy Doors remain opened until the leavetaking. Much of the problem with the rubric of "Royal Doors" is that we know that the Royal doors are the central doors from the Narthex into the nave, and are distinct from the Holy Doors, and thus we sometimes see the term "Royal Doors" where actually we should be speaking of the Holy Doors.

April 2/15 New Sunday: the Second Sunday of Pascha; also called the Sunday of St. Thomas. Tone 1

Second Sunday of Pascha		Acts 5.12-20	Jn 20.19-31

Cf. *Prayer Book* pp. 245-247.

From this day until the final day of Pascha [Ascension eve] all services begin with "Christ is risen…" sung or recited thrice after the Blessed is our God…, Blessed is the kingdom…or Glory to the Holy…. At Matins, after the Gospel, the "Having beheld the resurrection…." Is taken thrice, and is taken thrice at every Sunday Matins Service until the final day of Pascha [Ascension Eve]. The Paschal Zadostoynyk, "The Angel…." And "Shine, Shine…" are taken daily and with the exception of Mid-Pentecost, until the final day of Pascha. Matins Res. Gospel 1, Matthew 28:16-20.

At the Liturgy, "Christ is Risen…." Replaces "We have seen the true light…." and is sung thrice prior to the dismissal prayer. These particulars remain standard until the final day of Pascha.

"Christ our life, You rose from the tomb after it had been sealed. And while the doors remained closed, You stood among Your disciples renewing a righteous spirit in them. Our God, the resurrection of all, You are most merciful." [Troparion, Tone 7]

At the Vespers Service in the afternoon following the Entrance is made, followed by the Great Prokimenon, **"Who is so great…."**

The Troparion "Heavenly King…." **Is NOT sung or recited** until Pentecost. All services of this Paschal Period are governed by the PTr. The Menaion governs those feasts at which the Polyeley or vigil is prescribed.

April 9/22 Third Sunday of Pascha. Sunday of the Myrrh-bearing Women. Tone 2

Third Sunday of Pascha: Sunday of the Myrrhbearing Women and Sunday of Joseph of Arimathea and Nicodemus		Ac 6.17	Mk 15.43-16.8

Cf. *Prayer Book* pp. 247ff.
At Vespers Lord I Cry 10 stychyry: 7 Res. And 3 Sunday from PTr. Glory…doxast fr/ PTr 9"the myrrh-bearing women…"); N&E and dogmatikon in tone of week ("The shadow of the law"). The aposticha are those of the Sunday and Pascha, followed by "Glory…." You who clothed yourself with light…" and "Now and ever…" "This is the day of resurrection…" The hymn "More honorable…" is not sung. The Velychannja in honor of the Holy Myrrhbearers is only sung when the Temple is dedicated to them.
Matins 3rd Gospel: Mark 16:9-20

"The angel came to the Myrrh-bearing women at the tomb and said: "Myrrh is appropriate for the dead, but Christ has revealed Himself to be a stranger to corruption. 'So proclaim: The Lord is risen, granting the world great mercy." [Troparion, Tone 2]

April 16/29 Fourth Sunday of Pascha – Sunday of the Paralytic: The spiritual season of water. Tone 3

Fourth Sunday of Pascha: Sunday of the Paralytic		Ac 9.32-42	Jn 5.1-15

Cf. *Prayer Book* pp. 249ff.
Vespers, Matins, and Liturgy are as prescribed in the PTr (Pentecostarion). Matins Res. Gospel 4, Luke 24.1-12. At Vespers Lord I Cry 10 stychyry: 7 Res. And 3 Sunday from PTr. Glory…doxast fr/ PTr; N&E and dogmatikon in tone of week.

"Lord, as You once raised the Paralytic, now through Your divine intercession raise my soul paralyzed by sins and thoughtless actions. So that being saved I may chant to You: Glory to Your might, Bountiful Christ." [[Kondakion, Tone 3]

April 19/May 2 Mid-Pentecost:
Cf. *Prayer Book* pp. 251ff.
All liturgical services are governed by the PTr. At the Vesper Service an entrance is called for. At Matins, "Having beheld the resurrection of Christ…." Precedes Psalm 50. Two Canons are taken, one written by Kyr Theophan and the other by Kyr Andrew of Crete. "More honorable… is not sung. The Great Doxology is sung followed by the Troparion of Mid-Pentecost.

At the Liturgy, the Antiphons are the usual "Bless the Lord, O my soul…. Praise the Lord, O my soul…. The Paschal "The Angel…" and "Shine Shine…." Is replaced with the Irmos from the Matins Service, "It is foreign for mothers…" which is sung until the Final Day of Mid-Pentecost. "Whoever eats my flesh…" is the Communion Hymn. Water is sanctified after the Liturgy according to the Lesser Blessing of Water.

April 23/May6 Fifth Sunday of Pascha; Mid-Pentecost Sunday; Sunday of the Samaritan Woman at the well (St. Photini); Victorious Great Martyr George.Tone 4

Fifth Sunday of Pascha: Sunday of the Samaritan Woman		Ac 11.19-26, 29-30	Jn 4.5-42

Cf. *Prayer Book* pp. 253ff.
At Vespers, because St. George is Vigil-rank, all hymns for the afterfeast of Mid-Pentecost are set aside and we chant thte hymns of the Res., Samartian Wom. And of St. George from the Menaion. At **Vespers** "Lord I Cry…" we sing 10 stychyry: 3 Res, 3 PTr and 4 from the Menaion (St. George); Glory…doxastikon from PTr, N&E…dogmatikon in 4th Tone. **Matins:** Res. Gospel 7, John 20.1-10. After God is the Lord Sunday Trop. 2x; Glory…St. George (Menaion); N&E dismissal Theotokion Tone 4. **1st Hour:** Troparion of Sunday (PTr) and St. George. Kondakion fr. PTr. **The Liturgy** is that of

Pascha, the Samaritan Woman, and St. George. At the Liturgy, the Prokimenon is "Sing praises to our God…"

" The Samaritan woman came to the well in faith. She saw you, the Water of wisdom, and drank abundantly. She inherited the Kingdom on high and is ever glorified." [Kondakion, Tone 8.

April 26/May 9 Final Day of Mid-Pentecost.

The PTr (Pentecostarion) governs the liturgical order. At Vesper there is no Entrance and Scriptural Reading are not called for. The Canon at Matins is, "You made firm the sea…" The Great Doxology is sung. At the Liturgy, the Zadostojnyk, "Virginity is foreign to mothers…." Is taken. The Communion Hymn is "He who eats my flesh…"

" Savior, in the middle of the feast, fill my thirsting soul with the waters of piety, as You cried out to all: "If anyone thirsts, come to me and drink!" Christ God, fountain of our life, glory to You." [Troparion of mid-Pentecost.].

April 30/May 1 Sixth Sunday of Pascha. Sunday of the Man born blind.Tone 5

Sixth Sunday of Pascha: Sunday of the Blind Man		Ac 16.16-34	Jn 9.1-38

Cf. *Prayer Book* pp. 255ff.
The liturgical services are governed by the PTr. Matins Res. Gospel 8, John 20.11-18. At Matins, the Katavasia is "To our God and Savior…" At the Liturgy, the Prokimenon is in Tone 8, "Pray and give praise…"

"Christ, I come to You blind in my spiritual eyes, and call to You in repentance: You are the most radiant light for those in darkness." [Kondakion, Tone 4]

May 3/16 The Final Day of the Paschal Season (Apodosis of Pascha)

All liturgical services commence with the Paschal Introduction, "Christ is risen…' w/ verses as on Pascha. The dismissal at Vespers and Matins is "Christ our true God, risen from the dead…"
The Liturgy concludes as per the order prescribed for Pascha.

May 4/17 The Ascension of Our Lord, God and Savior Jesus Christ

Thursday: The Ascension of Our Lord	Prophecy (OT)	Apostle (Epistle)	Gospel
Vespers	Isa 2.1-3; Isa 62.10-63.9; Zech 14.1, 4, 8-11		
Matins			Mk 16.9-20
Liturgy		Ac 1.1-12	Lk 24.36-53

Cf. *Prayer Book* pp. 257ff.

At Vespers "Blessed is the man…" is not sung. The Prokimenon of the day is taken. At Matins, the Velychannja "We magnify You, O Life-giving Christ and honor your glorious ascension into heaven:" is sung. The Gospel is followed by "Having beheld the resurrection of Christ…" sung once. The Katavasia " By Your divine protection…" is taken. "More honorable than the Cherubim…." Is replaced by the 9th Irmos.

At the Liturgy, the festive Antiphons Psalms 46, 47 and 48 are taken. "Come, let us worship… is replaced by the Ascension Entrance Hymn, followed by the Troparion and Kondakion of the feast. From this day until the final day of Ascension, the "It is right and just…" is replaced by the "Magnify O, my soul..." of Ascension. The "We have seen the true light…" is replaced by the Troparion of Ascension, sung until the Final Day of Ascension.

" You have ascended in glory, Christ our God, having made your disciples joyful by the promise of the Holy Spirit. Through the blessing they were assured, that You are the Son of God, the Redeemer of the world." [Troparion, Tone 4]

At Vespers, an Entrance is prescribed as it the chanting of the Great Prokimenon.

Liturgical note: This Major Feast of Our Lord is celebrated until the Thursday before Pentecost.

May 7/20 Lord's Day Afterfeast of Ascension; Seventh Sunday of Pentecost. Commemoration of the Holy Fathers of the First Ecumenical Council. Tone 6

	Prophecy (Vespers)	Apostle (Lit.)	Gospel (Lit.)
Ascension Sunday and Fathers	Gen. 14.14-20; Deut. 1.8-11, 15-17; Deut. 10.14-21	Ac 20.16-18, 28-36	Jn 17.1-13

Cf. *Prayer Book* pp. 262ff.

On this first Lord's day after the Ascension we remember the words of St. Leo the Great that, beginning with the Ascension, all visible aspects of the Resurrected Christ have passed into the Sacraments. All liturgical services are governed by the PTr. At Matins, "More honorable…" is sung. At the Liturgy the order pertaining to the Troparia is such: Sunday Troparion, Troparion of Ascension, Troparion of the Fathers, "Glory…"Kondak of the Fathers, "Now and ever…" of Ascension.

May 8/21 Holy Apostle and Evangelist John.

The entire liturgical service is celebrated as per the Menaion. At the Vesper service the Prokimenon of the day is taken. At Matins, the Katavasia of Ascension is taken.

May 9/22 Translations of the relics of our father among the saints, Nicholas, Archbishop of Myra in Lycia to Bari, Italy.

The entire liturgical service is celebrated as per the Menaion. At the Vesper service, the Prokimenon of the day is taken. At Matins, the Katavasia of Ascension is taken.

May12/25 The Final day (Leavetaking) of Ascension.

All liturgical services are those of Ascension. At Vespers there are no scriptural readings. The Antiphons at the Liturgy are the customary Antiphons. "More honorable…." Is replaced by the verse of the 9th Irmos. At the Liturgy, the Troparion and Kondak are of Ascension as are the Prokimenon and Communion Hymn. The Epistle and Gospel are that of the day.

May 13/26 Trinity Saturday – Memorial Saturday (Soul Saturday)

Cf. *Prayer Book* pp. 265-66.

"Only Creator, in the depths of Your wisdom, You lovingly govern and do what is best for all. Now give rest to the souls of Your servants, for they have placed their hope in You, our Creator, Maker and God." [Troparion, Tone 8]

At Vespers the Prokimenon is replaced by "Alleluia…" with requiem verses. At Matins, the "God this Lord… is replaced by the aforementined "Alleluia" and verses. The Canon at Matins is taken from the

Triodion of Pascha. At the Liturgy, the "We have seen the true light…" is replaced by the Requiem Troparion, "In the depth of wisdom…"

May 14/27 Pentecost Sunday– Sunday of the Holy Trinity; the Descent of the Holy Spirit on the Disciples. Tone 7

PENTECOST			
Holy Trinity	**Prophecy (OT)**	**Apostle (Epistle)**	**Gospel**
Vespers	Num 11.16, 17, 24-29; Joel 2.23-32; Ezk 36.24-28		
Matins			Jn 20.19-23
Liturgy		Ac 2.1-11	Jn 7.37-52; 8.12

Cf. *Prayer Book* pp. 266ff.

The PTr governs the order of services. **At Vespers** "Glory to the Holy Consubstantial…Come let us worship, Ps. 102, Litany of Peace, after which we sing "Blessed is the man…" At "Lord I Cry…." We sing 10 stychyry of the feast all in the 1st Tone: "We celebrate Pentecost"…Glory…N&E…of the feat in 8th tone… "Come O you Peoples." Entrance, 3 readings as listed above. Aposticha all feast.

At Matins, "Having beheld the resurrection of Christ…." is not sung. "Holy is the Lord…" is also not sung. **At the Liturgy**, the festal Antiphons, Psalms 18, 19 and 20 are taken. "Come, let us worship…" is replaced by the Pentecost Entrance Hymn. "As many as have been baptized in Christ…." replaces the usual Trisagion.

"Blessed are You, O Christ our God, Who has revealed the fishermen to be most wise, by sending upon them the Holy Spirit, and thereby catching the universe in Your net. Christ our God, Who loves mankind, glory to You." [Troparion, Tone 8].

May 15/28 Second Day of the Holy Trinity, honoring the Holy Spirit

Monday: Day of the Holy Spirit		Eph 5.9-19	Mt 18.10-20

Cf. *Prayer Book* pp. 270ff.

Vespers. Although Vespers is prescribed, as usual, for the afternoon/evening, nonetheless it has become custom to serve them at the conclusion of the Liturgy. In either case the Holy Doors are closed the 9th Hour of Prayer is celebrated as is the Vesper Service containing the Kneeling Prayers. The Great Prokimenon is sung in the 7th Tone following the Entrance.

The PTr governs all the liturgical services. The Synaxarion of the Holy Spirit may be read. **At the Liturgy**, the customary "Holy God…" is sung. "Rejoice, O Queen…" is sung until the Final Day of the feast.

May 16/29 Third Day of the Holy Trinity

Week of Pentecost	Prophecy (OT)	Epistle	Gospel
Tuesday (3rd Holy Trinity)		Rom 1.1-7, 13-17	Mt 4.25-5.13
Wednesday		Rom 1.18-27	Mt 5.20-26
Thursday		Rom 1.28-2.9	Mt 5.27-32

Friday		Rom 2.14-29	Mt 5.33-41
Saturday (Leavetaking)		Rom 1.7-12	Mt 5.42-48

May 20/June 2 Saturday Apodosis (Leavetaking, final day) of Pentecost

Reading as listed above in chart. The PTr governs the liturgical order of all services. "More honorable…" at Matins is replaced with the Pentecost Matins' 9th Irmos and verse. The Great Doxology is sung.

May 21/June 3 Sunday of All Saints Tone 8

First Sunday after Pentecost: Sunday of All Saints	Prophecy (OT)	Apostles (Epistle)	Gospel
Vespers	Isa 43.9-14; Wis 3.1-9; Wis 5.15-6.3		
Liturgy		Heb 11.33-12.2	Mt 10.32, 33, 37, 38; 19.27-30

Cf. *Prayer Book* pp. 272ff.

The Liturgy of this Sunday concludes the PTr. From this day until 1 September, the Katavasia "I will open my mouth…" is sung at festive Matins. Troparion: **"With fine porphyry and royal purple, Your Church has been adorned with the blood of the martyrs shed throughout the world. Christ God, she cries out to You; Send Your goodness to Your people, grant peace to Your world and great mercy to our souls." [Troparion, Tone 4]**

The Penitential Season of the Holy Apostles Peter and Paul, which calls for abstinence from meat and daily products, begins in the evening, the first full day being Monday and concludes on July 12th, the feast of Saints Peter and Paul. The Oktoichos and Menaion govern daily services.

Week of All Saints	Prophecy (OT)	Apostle	Gospel
Monday		Rom 2.28-3.18	Mt 6.31-34; 7.9-11
Tuesday		Rom 4.4-12	Mt 7.15-21
Wednesday		Rom 4.13-25	Mt 7.21-23
Thursday		Rom 5.10-16	Mt 8.23-27
Friday		Rom 5.17-6.2	Mt 9.14-17
Saturday		Rom 3.19-26	Mt 7.1-8

May 28/June 10 Second Sunday after Pentecost Tone 1 (Sunday of Venerable Fathers and Mothers; Sunday of all Saints of Mt. Athos; Sunday of All Saints of Rus-Ukraine; Sunday of All Saints of America)

Second Sunday after Pentecost: Liturgy		Rom 2.10-16	Mt 4.18-23

Cf. *Prayer Book* pp. 274ff..

For Matins: Resurrection Gospel 2 Mark 16.1-8. The services are celebrated as set forth in the Oktoichos. At Matins, the **"We extol You, O saints canonized in the land of Rus - Ukraine, and we honor your holy memory, for you pray to Christ our God for us."**

Troparion: **"As a beautiful fruit of the salvation You have sown, Lord, the land of Rus-Ukraine offers You the saints who have shone in her land. By their intercessions and through the prayers of the Birthgiver of God, preserve the Church and our land in profound peace, greatly merciful One." [Troparion , Tone 8]**

2nd Week after Pentecost			
The weekdays following:			
Monday		Rom 7.1-13	Mt 9.36-10.8
Tuesday		Rom 7.14-8.2	Mt 10.9-15
Wednesday		Rom 8.1-13	Mt 10.16-22
Thursday		Rom 8.22-27	Mt 10.23-31
Friday		Rom 9.6-19	Mt 10.32-36; 11.1
Saturday		Rom 3.28-4.3	Mt 7.24-8.4

June 4/17 3rd Sunday after Pentecost Tone 2

Third Sunday after Pentecost: Liturgy		Rom 5.1-10	Mt 6.22-33

Matins 3rd Res. Mark 16:9-20

June 11/24 4th Sunday after Pentecost Tone 3

Fourth Sunday after Pentecost: Sunday of the Holy Fathers of the First Six Ecumenical Councils (July 13-19): Liturgy		Rom 6.18-23	Mt 8.5-13

Matins 4th Res. Luke 24:1-12

June 18/July 1 5th Sunday after Pentecost; Tone 4

Fifth Sunday after Pentecost: Liturgy		Rom 10.1-10	Mt 8.28-9.1

Matins 5th: Luke 24:12-35

June 24/ July 7 Nativity of St. John the Baptist, the Forerunner and Prophet of the Lord

Vespers	Gen 17.15-17, 19, 18.11-14; 21.1-8; Jgs 13.2-8, 13, 14, 17, 18, 21; Isa 40.1-3, 9, 41.17, 18, 45.8, 48.20, 21, 54.1		
Matins			Lk 1.24, 25, 57-68, 76, 80
Liturgy		Rom 13.11-14.4	Lk 1.1-15, 57-68, 76, 80

At Vespers: "Blessed is the man…" Ektenia, Again and again…"Lord, I have called…" and 8 stykhyry, tone 4, Glory…tone 6, "Today, the the candlestand of the Light…" Now and ever, tone 6, "Elizabeth conceived the Forerunner. Entrance, Prokimenon of the day, followed by three Scriptural readings from, Exodus, Judges and Isaiah. Ektenia, "Let us say.." , "Deign, O Lord…", "Let us complete our evening prayer…"Lytia hymns, Ektenia "Save, O God…", Aposticha "A prophet of prophets…" Glory…, tone 8 .. now and ever…, tone 8 "Elizabeth, behold…" At the blessing of bread, wheat, wine and oil, the Tropar to John the Baptist is sung twice followed by "Rejoice, O Virgin Birth-giver of God…" sung once. At the Liturgy: At the "Beatitudes" hymn 3 of the first Canon is sung, as is hymn 6 of the second Canon. After the Entrance, the Troparion to John the Baptist, Glory, Kondakion to John the Baptist. Now and ever… the hymn Mediatrix of Christians…The Prokimenon in Tone 7, The righteous one shall rejoice… The Alleluia is sung according to tone 1. The Communion hymn, "The memory..."

June 25/July 8 6th Sunday after Pentecost Tone 5

Sixth Sunday after Pentecost: Liturgy		Rom 12.6-14	Mt 9.1-8

MATINS 6th Luke 24:36-53

June 29/July 12 Synaxis of the Holy Leaders among the Apostles Peter and Paul

The Holy, Glorious and All-Praised Leaders of the Apostles, Peter and Paul	Prophecy (OT)	Apostle (Epistle)	Gospel
Vespers	(Apostle instead)	1Pt 1.3-9; 1Pt 1.13-19; 1Pt 2.11-24	
Matins			Jn 21.15-25
Liturgy		2Cor 11.21-12.9	Mt 16.13-19

At Vespers: "Blessed is the man…" Ektenia, Again and again…"Lord, I have called…" and 8 stykhyry, tone 2, " With what laudatory crowns…" Glory… tone 4, "With the triple…" Now and ever, "For you sake…". Entrance, Prokimenon of the day, followed by three readings from the Book of Epistles, Catholic Epistle of St. Peter "Brethren! Blessed is the Lord and Father of our Lord…", Catholic Epistle of Saint Peter "Beloved, having girded your loins…" Catholic Epistle of Saint Peter " Beloved1 I entreat you…", "Deign, O Lord…", "Let us complete our evening prayer…"Lytia hymns, Ektenia "Save, O God…", Aposticha, tone 1. Glory…, tone 6 "A feast of joy…" .now and ever…, " God, the Creator and Savior…" " At the blessing of bread, wheat, wine and oil, the Tropar to John the Baptist is sung twice followed by "Rejoice, O Virgin Birth-giver of God…" sung once. **At the Liturgy:** At the "Beatitudes" hymn 3 of the Canon to St. Peter is sung, as is hymn 6 of the Canon to St. Paul. After the Entrance, the Tropar to Saint Peter and Paul, Glory, Kondak to Saints Peter and Paul. Now and ever… the hymn Med. of Christians… The Prokimenon in Tone 8, Their voice…" The reading is from the 2nd Epistle of St.Paul to the

Corinthians. The Alleluia is sung in tone 1. Gospel reading Matthew. The Communion hymn, "Their voice…" Note: Should this feast occur on Sunday, the Resurrection theme takes precedent.
Tone 4, Troparion to Peter and Paul. You filled the highest seats of honor in the ranks of the Apostles and were teachers of the universe. Intercede with the Master of all, asking Him to grant the world peace and great mercy to our souls.

June 30/ July 13 Synaxis of the Holy Glorious and All-Laudable 12 Apostles: Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Jude the brother of James, Somon Zelotes, and Matthias. Rom. 15.17-29; Matt. 12.46-13.3

July 2/15 7th Sunday after Pentecost Tone 6

Seventh Sunday after Pentecost: Liturgy		Rom 15.1-7	Mt 9.27-35

MATINS 7th: John 20:1-10

July 9/22 8th Sunday after Pentecost Tone 7

Eighth Sunday after Pentecost: Liturgy		1Cor 1.10-18	Mt 14.14-22

MATINS 8th: John 20:11-18

July 15/28 [Saturday] St. Volodymyr (St. Vladimir, in Holy Baptism Basil)
Cf. *Prayer Book* for Troparion and Kondakion
Romans 14:6-9; Matthew 15:32-39

July 16/29 9th Sunday after Pentecost Tone 8

Ninth Sunday after Pentecost: Liturgy		1Cor 3.9-17	Mt 14.22-34

MATINS 9th: John 20:19-31

July 23/Aug. 5 10th Sunday after Pentecost Tone 1

Tenth Sunday after Pentecost: Liturgy		1Cor 4.9-16	Mt 17.14-23

MATINS 10th: John 21:1-14

July 30/Aug. 12 11th Sunday after Pentecost Tone 2

Eleventh Sunday after Pentecost: Liturgy		1Cor 9.2-12	Mt 18.23-35

MATINS 11th: John 21:15-25

Aug. 6/19 Holy Transfiguration of Our Lord; 12th Sunday after Pentecost; Tone 3

The Holy Transfiguration of Our Lord God and Savior Jesus Christ (6 August)	Prophecy (OT)	Apostle (Epistle)	Gospel
Vespers	Ex 24.12-18; Ex 33.11-23; 34.4-6, 8; 1Ki 19.3-9, 11-13, 15,		

	16		
Matins			Lk 9.28-36
Liturgy		2Pt 1.10-19	Mt 17.1-9

The services are celebrated according to the Menaion—As a Great Feast of the Lord all things are Festal. **At Great Vespers**, the "Blessed is the man...." is sung. At "Lord I Cry..." 8 stykhyry are sung in Tone 4 (all feast). The Vespers Prokimenon of the day is taken plus the 3 Old Testament Reading prescribed for the feast. Litya and Apostikha are all feast and blessing of the Loaves Troparion 3x. **At Matins**, "We extol You, O Life-giving Christ, and we honor the glorious Transfiguration of Your Most Holy Body." After Polieley: Kathisma hymns: Feast 1st Antiophon in 4th, "From my youth…" Prokimenon Tone 4. Let every thing that has breat…Gospel, Ps. 50, stichera Glory..Today..Christ is transfigured.. N&E (repeat). Have mercy on me and then stychyry of the feast "God God save Thy people…" Canons: 1 of Feast in 6, 2nd of Feast in 8 In place of the Magnificat, the festal verse of the 9th Ode is sung "Magnify O my soul…" After 9th Ode exapostilarion of the feast 3x. Praises Tone 4 on 4: all feast. Great Dox. Tropar of the Feast. Usual Litanies and Festal Dismissal: "May He who was transfigured in glory before His disciples on Mt. Tabor for our salvation, Chrsit our True God…" etc. Hours: Trop. and Kond. all feast. During the entire post-festive period, the Katavasia, **"The people of Israel...."** is sung.

At the Liturgy, Festal Antiphons are sung. The Entrance Hymn is " O Lord, send forth Your light and Your truth, let them guide and lead me to Your Holy Mountain." In place of "It is right in truth (It is truly meet)..." the prescribed, " Magnify O my soul...." is sung. At the conclusion of the Amvon Prayer, grapes, and other fruits are blessed from the prayer in the Great Book of Needs (Trebnik II).

Typikon note: *In some places ancient Rusyn and Constantinopolitan practice provides for the singing of "As many as have been baptized" instead of the Trisagion. The ancient Typikon of the Monastery of St. Nicholas, prescribes the singing of "As many as have been baptized into Christ"" on the feast of Transfiguration. The Typikon of the Monastery of the Venerable Nil Gratoferatta prescribes this for the feast of Transfiguration, for all of Bright Week and every day during the postfestive period. The new Typikon of Constantinople prescribes the same, although the Jerusalem Typikon (St. Sabbas) has no such mention of this practice.*

Note: Fish, wine and oil are permitted on Holy Transfiguration (even when it falls upon a Wednesday or a Friday).

Aug. 13/26 **13th Sunday after Pentecost Tone 4**

Thirteenth Sunday after Pentecost: Liturgy		1Cor 16.13-24	Mt 21.33-42

MATINS 2nd: Mark 16:1-8

Aug. 15/28 The Dormition (Falling Asleep) of the Mother of God

Vespers	Gen 28.10-17; Ezk 43.27-44.4; Pr 9.1-11		
Matins			Lk 1.39-49, 56
Liturgy		Php 2.5-11	Lk 10.38-42; 11.27, 28

Services as in Menaion

Great Vespers (Monday evening): "Blessed is the man" (1st Antiphon). At "Lord, I have called…," Stykhyry on 8, Tone 1: All Feast. Glory.., N&E…Feast. Entrance, Prokimenon, and 3 readings. Litya: All Feast. Aposticha: All Feast. At he Blessing of Loaves Troparion Feast 3x.

Matins: After "God is the Lord…" (Tone 1), Troparion: Feast (3x). Usual Kathismas. Kathisma Hymns: Feast. Polieley and the Magnification: "We magnify You O Immaculate Mother of Christ our God, and

we glorify Your All-glorious Dormition." After Polieley: Kathisma Hymns: Feast. 1st Antihpon of the 4th Tone, "From my youth…" Prokimenon, Tone 4… "Let every thing that has breath…" Gospel, Ps. 50, After gospel Stychyry: "Glory…Through the intercessions..N&E…(repeat). Have mercy on me…. And the Stychyron to Theotokos. "O God save Thy people…" Canons 1st of Feast—8; 2nd of Feast—6. Irmos: 1st Canon. Katavasia: Both Irmosi of the feast. After 3rd Ode: Hypakoe—feast. After the 6th Ode: Kondakion and Ikos—Feast. The Magnificat is not sung, but instead "All generations call you blessed…." And the rest of Ode 9. After 9th Ode, the Exapostilarion of the Feast (3x). Praises Tone 4 on 4: All Feast. Great Doxology. Troparion of the Feast. Usual Litanies and Dismissal.

Divine Liturgy of St. John Chrysostom: After the Entrance: Troparion: Feast, Glory N&E Kondakion Feast. Promimenon Tone 3 (Song of Theotokos): "My soul magnifies the Lord/and my spirit rejoices in God my Savior. Vs. For He has regarded the low estate of His handmaiden, for behold, henceforth all generations will call me blessed. Instead of "It is right in truth (It is truly meet)" we sing "Magnify O my soul…" and the Irmos of Ode 9 of the Canon (this is sung until the Leavetakeing). Communion: I will take the cup of salvation and call on the Name of the Lord. Alleluia.

On this day it is custom to bless fragrent herbs and flowers (cf. Book of Needs).

Aug. 20/Sept. 2 **14th Sunday after Pentecost Tone 5**

Fourteenth Sunday after Pentecost: Liturgy		2Cor 1.21-2.4	Mt 22.1-4

MATINS 3rd: Mark 16:9-20

Aug. 27/Sept. 9 **15th Sunday after Pentecost Tone 6**

Fifteenth Sunday after Pentecost: Liturgy		2Cor 4.6-15	Mt 22.35-46

MATINS 4th: Luke 24:1-12

Sept. 1/14 **Indiction (Church New Year); St. Symeon Stylites and his mother Martha**

Cf. *Prayer Book* pp. 276ff.

Sept. 3/16 **16th Sunday after Pentecost Tone 7**

Sixteenth Sunday after Pentecost: Liturgy		2Cor 6.1-10	Mt 25.14-30

MATINS 5th: Luke 24:12-35

Sept. 8/21 Nativity of our Most Holy Lady the Mother of God

Vespers	Gen 28.10-17; Ezk 43.27-44.4; Pr 9.1-11		
Matins			Lk 1.39-49, 56
Liturgy		Php 2.5-11	Lk 10.38-42; 11.27, 28

Cf. *Prayer Book* pp. 278ff. Services as in Menaion

Great Vespers (Monday evening): "Blessed is the man" (1st Antiphon). At "Lord, I call…," Stykhyry on 8, Tone 6: All Feast. Glory.., N&E…Feast. Entrance, Prokimenon, and 3 readings. Litya: All Feast. Aposticha: All Feast. At he Blessing of Loaves Troparion Feast 3x.

Matins: After "God is the Lord…" (tone1), Troparion: Feast (3x). Usual Kathismas. Kathisma Hymns: Feast. Polieley and the Magnification: "We magnify you O Most Holy Virgin, and we honor your holy parents and exalt your All-glorious Nativity." After Polieley: Kathisma Hymns: Feast. 1st Antiphon of the 4th Tone, "From my youth…" Prokimenon, Tone 4… "Let every thing that has breath…" Gospel, Ps. 50, After gospel Stychyry: "Glory…Through the intercessions..N&E…(repeat). Have mercy on me…. And the Stychyron to Theotokos. "O God save Thy people…" Canons 1st of Feast—8; 2nd of Feast—6. Irmos:

1st Canon. Katavasia: Elevation of Cross. After 3rd Ode: Hypakoe—feast. After the 6th Ode: Kondakion and Ikos—Feast. The Magnificat is not sung, but instead "All generations call you blessed…." And the rest of Ode 9. After 9th Ode, the Exapostilarion of the Feast (3x). Praises Tone 1 on 4: All Feast. Great Doxology. Troparion of the Feast. Usual Litanies and Dismisal.

Divine Liturgy of St. John Chrysostom: After the Entrance: Troparion: Feast, Glory N&E Kondakion Feast. Promimenon Tone 3 (Song of Theotokos): "My soul magnifies the Lord/and my spirit rejoices in God my Savior. Vs. For He has regarded the low estate of His handmaiden, for behold, henceforth all generations will call me blessed. Instead of "It is right in truth (It is truly meet)" we sing "Magnify O my soul…" and the Irmos of Ode 9 of the Canon (this is sung until the Leavetakeing). Communion: I will take the cup of salvation and call on the Name of the Lord. Alleluia.

Sept. 10/23 17th Sunday after Pentecost Tone 8 (Sunday Before Cross)

Seventeenth Sunday after Pentecost: Liturgy		2Cor 6.16-7.1; Gal 6.11-18 (Sun. bef. Cross)	Mt 15.21-28; Jn 3.13-17 (Sun. bef. Cross)

Cf. *Prayer Book* pp. 280. MATINS 6th: Luke 24:36-53

Sept. 14/27 Exaltation of the Precious and Life-Creating Cross of the Lord

Vespers	Ex 15.22-27; Pr 3.11-18; Isa 60.11-16		
Matins			Jn 12.28-36
Liturgy		1Cor 1.18-24	Jn 19.6-11, 13-20, 25-28, 30-35

Cf. *Prayer Book* pp. 281ff.

Before the beginning of Vespers the Priest in phelon transfers the Precious Cross from the Table of Preparation to the Holy Table as prescribed**.**

At Great Vespers no Kathisma; at **"Lord, I have called(or cried) to You..."** stykhyry on 8, Tone 6 all feast. Glory.., N&E…Feast. Entrance, Prokimenon, and 3 readings. Litya: All Feast. Aposticha: All Feast. At he Blessing of Loaves Troparion Feast 3x.

Matins: After "God is the Lord…" (Tone 1), Troparion: Feast (3x). Usual Kathismas. Kathisma Hymns: Feast. Polieley and the Magnification: "We magnify you O Christ the Giver of Life, and we honor Your Holy Cross, by which You have saved us from the slavery of the enemy." After Polieley: Kathisma Hymns: Feast. 1st Antiphon of the 4th Tone, "From my youth…" Prokimenon, Tone 4… "Let every thing that has breath…" Gospel, Ps. 50, After Gospel Stychyry: (As on the Lord's Day. After "Have mercy on mee….," we sing the Syckhyr to the Feast "O God save Your People…" The faithful do not come to be anointed at this time. Canons Feast—14; Irmos: Feast. Katavasia: Feast. After 3rd Ode: Kathisma—Feast. After the 6th Ode: Kondakion and Ikos—Feast. The Magnificat is not sung, but instead "Magnify O My Soul..." And Irmos of the Canon and the rest of Ode 9. After 9th Ode, the Exapostilaria of the Feast. The priest vests in all his vestments. Praises Tone 8 on 4: All Feast. Great Doxology. The Cross is brought out (see 3rd Sunday in Lent—cf. Festal Menaion pp.154-55). Veneration of the Precious Cross followed by usual Litanies and Dismisal.

Divine Liturgy of St. John Chrysostom: After the Entrance: Troparion: Feast, Glory N&E Kondakion Feast. Instead of "Holy God" we sing "Before Your Cross." Promimenon (same as Entrance verse) Extol the Lord our God, whorship at His footstool for it is Holy!" vs. The Lord is King; the the peoples tremble. Instead of "It is right in truth (It is truly meet)" we sing "Magnify O my soul…" and the Irmos of Ode 9 of the Canon. Communion: "The Light of Your Countenance is signed upon us Lord. Alleluia."

Troparion: **"Lord, save Your people and bless Your inheritance. Grant Victory to Orthodox Christians over their enemies. And by Your Cross preserve Your Community**."

"Before Your Cross we bow down, Master and Your Holy Resurrection we glorify" (Trisagion Hymn of the Cross).

Sept. 17/30 **18th Sunday after Pentecost Tone 1**

Eighteenth Sunday after Pentecost: Liturgy		2Cor 6.16-7.1	Mt 15.21-28

Sunday after Exaltation Cf. *Prayer Book* pp. 285. MATINS 7th: John 20:1-10.

Sept. 23/Oct. 6: Conception of St. John the Baptist

Conception (Sept. 23)		Gal 4.22-31	Lk 1.5-25

Sept. 24/Oct. 7 **19th Sunday after Pentecost Tone 2**

Nineteenth Sunday after Pentecost: Liturgy		2Cor 11.31-12.9	Lk 6.31-36

MATINS 8th: John 20:11-18

Oct. 1/14 **20th Sunday after Pentecost, the Protection of Our Most Holy Lady the Theotokos and Ever-Virgin Mary Tone 3**

	Prophecy (Vespers)	Apostle	Gospel
Twentieth Sunday after Pentecost: Liturgy	Gen. 28.10-17; Ezekiel 43:27-44:4; Prov 9:1-11	Gal 1.11-19	Lk 7.11-16

Cf. *Prayer Book* pp. 287ff. Matins 9th: Luke 1:39-49, 56

Oct. 8/21 **21st Sunday after Pentecost Tone 4**

Twenty-First Sunday after Pentecost: Liturgy		Gal 2.16-20	Lk 8.5-15

MATINS 10th: John 21:1-14

Oct. 15/28 **22nd Sunday after Pentecost Tone 5**

Twenty-Second Sunday after Pentecost: Liturgy		Gal 6.11-18	Lk 16.19-31

7th Council Cf. *Prayer Book* pp. 288ff. MATINS 11th: John 21:15-25

Oct. 22/Nov. 4 **23rd Sunday after Pentecost Tone 6**

Twenty-Third Sunday after Pentecost: Liturgy		Eph 2.4-10	Lk 8.26-39

MATINS 1st: Matthew 28:16-20

Oct. 29/Nov. 11 **24th Sunday after Pentecost Tone 7**

Twenty-Fourth Sunday after Pentecost: Liturgy		Eph 2.4-22	Lk 8.41-56

MATINS 2nd: Mark 16:1-8

Nov. 5/18 **25th Sunday after Pentecost Tone 8**

Twenty-Fifth Sunday after Pentecost: Liturgy		Eph 4.1-6	Lk 10.25-37

MATINS 3rd: Mark 16:9-20

Nov. 8/21 **Bodiless Powers of Heaven: Michael, Gabriel, and all Angelic Hosts**

Archangels (8 November, etc.)		Heb 2.2-10	Lk 10.16-21 or Mt 13.24-30, 36, 43

Cf. *Prayer Book* pp. 291f.

Nov. 12/25 **26th Sunday after Pentecost Tone 1**

Twenty-Sixth Sunday after Pentecost: Liturgy		Eph 5.9-19	Lk 12.16-21

MATINS 4th: Luke 24:1-12

Nov. 19/Dec. 2 **27th Sunday after Pentecost Tone 2**

Twenty-Seventh Sunday after Pentecost: Liturgy		Eph 6.10-17	Lk 13.10-17

MATINS 5th: Luke 24:12-35

Nov. 21/Dec. 4 (Tuesday) Entrance of the Theotokos into the Temple

Vespers	Ex 40.1-5, 9, 10, 16, 34, 35; 1Ki 7.51, 8.1, 3-7, 9-11; Ezk 43.27-44.4		
Matins			Lk 1.39-49, 56
Liturgy		Heb 9.1-7	Lk 10.38-42, 11.27, 28

Cf. *Prayer Book* pp. 292ff. Services as in Menaion

Great Vespers (Monday evening): "Blessed is the man" (1st Antiphon). At "Lord, I call….," Stykhyry on 8, Tone 1 All Feast. Glory.., N&E…Feast. Entrance, Prokimenon, and 3 readings. Litya: All Feast. Aposticha: All Feast. At he Blessing of Loaves Troparion Feast 3x.

Matins: After "God is the Lord…" (Tone 4), Troparion: Feast (3x). Usual Kathismas. Kathisma Hymns: Feast. Polieley and the Magnification: "We magnify you O Most Holy Virgin, Maiden chosen by God, and we honor your entrance into the Temple of the Lord." After Polieley: Kathisma Hymns: Feast. 1st Antiphon of the 4th Tone, "From my youth…" Prokimenon, Tone 4… "Let every thing that has breath…" Gospel, Ps. 50, After gospel Stychyry: "Glory…Through the intercessions..N&E…(repeat). Have mercy on me…" And the Stychyr to Theotokos. "O God save Thy people…" Canons Feast—14; Irmos: 1st Canon. Katavasia: "Christ is Born…" (from Nativity of the Lord Canon) After 3rd Ode: Kathysma—feast. After the 6th Ode: Kondakion and Ikos—Feast. The Magnificat is not sung, but instead "The Angels beheld the Entrance…." And Irmos of the Canon and the rest of Ode 9. After 9th Ode, the Exapostilarion of the Feast (3x). Praises Tone 1 on 4: All Feast. Great Doxology. Troparion of the Feast. Usual Litanies and Dismisal.

Divine Liturgy of St. John Chrysostom: After the Entrance: Troparion: Feast, Glory N&E Kondakion Feast. Promimenon Tone 3 (Song of Theotokos): "My soul magnifies the Lord/and my spirit rejoices in God my Savior. Vs. For He has regarded the low estate of His handmaiden, for behold, henceforth all generations will call me blessed." Instead of "It is right in truth (It is truly meet)" we sing ""The Angels beheld the Entrance…" and the Irmos of Ode 9 of the Canon (1st Festal Canon--this is sung until the Leavetakeing). Communion: I will take the cup of salvation and call on the Name of the Lord. Alleluia.

Nov. 26/Dec. 9 **28th Sunday after Pentecost Tone 3**

Twenty-Eighth Sunday after Pentecost: Liturgy		Col 1.12-18	Lk 18.35-43

MATINS (6th) Luke 24:36-53

Dec. 3/16 **29th Sunday after Pentecost Tone 4**

Twenty-Ninth Sunday after Pentecost: Liturgy		Col 3.12-16	Lk 17.12-19

MATINS 7th: John 20:1-10

Dec. 6/19 **St. Nicholas the Wonderworker, Archbishop of Myra in Lycia**

Cf. *Prayer Book* pp. 297f.

Dec. 9/22 Conception of St. Anna, Mother of the Most Holy Birthgiver of God and Ever Virgin Mary

Cf. *Prayer Book* pp. 298f.

Dec. 10/23 **30th Sunday after Pentecost Tone 5**

Thirtieth Sunday after Pentecost: Liturgy		Col 3.12-16	Lk 18.18-27

MATINS 8th: John 20:11-18

Dec. 17/30 **Journey to Bethlehem, Holy Ancestors of the Lord; 2nd Sunday before Nativity; 31st Sunday after Pentecost Tone 6**

Thirty-First Sunday after Pentecost: Liturgy		1Tim 1.15-17	Lk 18.35-43

Cf. *Prayer Book* pp. 299f.

At Vespers, the "Lord, I have called…." Is followed by stykhyry of Sunday and of the Forefathers. "Glory…" of the Forefathers, and "Now and ever…" the Dogmatic of the tone. The Apostykha is of Sunday while the "Glory…" is of the Forefathers and the "Now and ever…" is of the Sunday. After "Now dismiss Your servant…" the Troparion, "Rejoice, O Virgin Mother of God…" is sung twice and that of the Forefathers is sung once.

At Matins, the Canon is that of Sunday and the Forefathers. The Katavasia "Christ is born…" is sung. At the Liturgy, the Troparion and Kondakion are that of Sunday and the Forefathers. The Prokimenon is, "Blessed are you, O God of our Father…" Two Communion hymns are taken namely, "Praise the Lord from the heavens…." And " Rejoice O righteous

Dec. 24/Jan. 6 **32nd Sunday after Pentecost Sunday before Nativity Tone 7**

	Prophecy (OT)	Epistle	Gospel
Sunday Before Nativity: **Sunday of the Holy Fathers:** Liturgy		Heb 11.9-10, 17-23, 32-40 32nd Wk 1 Tim 4.9-15	Mt 1.1-25 32nd Wk Lk 19.1-10

Cf. *Prayer Book* pp. 301f.

At Vespers, "Lord, I have called…." Is followed by 3 resurrection stykhyra, 3 Anatolian stykhyra, 4 stykhyry of the Fathers, "Glory…" Daniel, a person of desires…" and "Now and ever…" the Dogmatic of the tone. At Matins, the Polyeley is followed by the Prokimenon of the Tone, the resurrection Gospel,

Psalm 50 and the resurrection stykhyra. The Canon is that of Sunday, the Cross/resurrectional, the Theotokos, the Holy Fathers and the Katavasia; "Christ is born…"

At the Liturgy, the Entrance Hymn is followed by the Sunday Troparion, that of the Fathers, "Glory …" the Fathers, "Now and ever…." Of the Fathers. The Prokimenon, Epistle, Alleluia w/ verses, Gospel and Communion Hymn are of the Sunday and the Holy Fathers. The Communion Hymns are those prescribed for the Sunday of the Holy Forefathers.

The day before Nativity is a day of abstinence from meat and dairy products. However, because it is Sunday, the strict fast is released after Communion and the ascetic fast from certain kinds of foods is lightened, since Sunday is always a feast.

Dec. 25/Jan. 7 The Nativity according to the Flesh of our Lord

Vespers (Sunday):	Gen 1.1-13; Num 24.2, 3, 5-9, 17, 18; Mic 4.6, 7; 5.2-4; Isa 11.1-10; Bar 3.36-4.4; Dan 2.31-36, 44, 45; Isa 9.6, 7; Isa 7.10-16, 8.1-4, 8-10;		
		Gal. 3.15-22 (when Vespers are sung separately from Lit.)	Lk 2.1-20 (alternate Matt. 13.31-36)
Matins			Matt. 1.18-25
The Nativity of Our Lord God and Savior Jesus Christ: Morning Liturgy		Gal 4.4-7	Mt 2.1-12

Vespers (sung on Sunday). Although the Typikon calls for Vespers to be served at 1pm (the 7th hour of the day), it is customary when Nativity falls on Monday to serve it at the conclusion of the Sunday Liturgy of St. John Chrysostom, that is, the 9th Hour is celebrated followed by Great Vespers. "Blessed is the man…" is sung. However, this custom seems to violate to some degree the rule that after Communion on any Sunday, even within the context of a fasting period, one ought to partake of food since the feast of Sunday has commenced. The Entrance is made with the Gospel Book. After the Scriptural Readings, the Lesser Ektenia is taken. The Trisagion is not taken. The Epistle and Gospel of the Eve are taken. After the dismissal, the Troparion and Kondakion of the Nativity are sung in the middle of the Temple.

In either case, the Typikon prescribes the following for the eve: "At the 7th hour of the day, the great campanile is struck, and heavily on all (bells): and, having gathered in the temple, we begin Vespers as usual." (Here the seventh hour of the day means the 7th hour after sunrise, i.e., *1:00 p.m.*) At the end of the directions for Divine Liturgy, after the singing of the troparion and Kondakion before a lighted candle in the center of the Church, we are instructed: "And we go to the Trapeza, and we eat boiled (wheat) with oil, but we do not eat fish. But we do drink wine, thanking God." Because Nativity falls on Monday, St. Basil is not combined with Vespers in the eve, but rather is served in the morning. Nonetheless, the instructions with regard to the order of eating nonetheless apply. The Holy Supper is designed to be eaten after Vespers/Vesperal Liturgy and before the Great Compline service, Vespers being the before-supper service, and Compline being the after-supper service (although, strangely enough, in many places it has become custom to hold the meal after the aftersupper service!).

Great Compline (Aftersupper), followed by Matins is prescribed, although it has become common in parishes to serve only Compline. The entire service is as set forth in the Menaion.

The Festal Liturgy with prayers of St. Basil (note, it is usually with prayers of St. John Chrysostom, but not in this case because it is a Monday) and festal antiphons (Cf. *Prayer Book* pp. 301 and 304ff.) begins at the 3rd hour of the morning, or 9am. The customary "Holy God…" is replaced with "As

many as have been baptized…" The Zadostoynyk of Nativity is sung at all Liturgies until the Final Day of the feast.

Note for those on the New Calendar: For those on the new calendar, the rubrics look like this: one 24 of December, the Royal hours with Typika, and then Vespers followed by the Liturgy of St. Basil; at the vigil Great Compline, followed by Matins, and on the morning of the 25th of December, the Liturgy of St. John Chrysostom. Those on the New Calendar, the ordinary rules apply, since it falls on a Tuesday.

Dec. 26/Jan. 8 2nd Day of Nativity, Synaxis of the Mother of God

Cf. *Prayer Book* pp.308ff

Vespers (Monday afternoon) Usual beginning, no Kathisma (sessional hymns) At Lord I Cry Stickhera on 6, Tone 2: All Feast Glory N&E…Feast. Entrance and Great Prokem Tone 7: Who is so great a God as our God…Litany of Supplication. Vouchsafe O Lord (read) Evening Litany Apostokha—All Feast. Festal Dismissal

Matins: as in Festal Menaion

Hours: Tropar: Feast Kondak: Mother of God

Liturgy: St. John Chrysostom Come Let us worship…O Son of God born of the Virgin, save us who sing to Thee: Alleluia! (Sunday on the rest of weekdays until the Leavetaking). Tropar of Feast. Glory N&E Kondak—Mother of God. Prokeim in Tone 3 (Song of the Theotokos) My soul magnifies the Lord…

Dec. 27/Jan 9 Third day of Feast of Nativity, Protomartyr Stephen; Ve. Theodore Graptus. Cf. *Prayer Book* pp. 308ff Vespers (Tuesday Evening) Usual beginning and kathisma.

December 30/Jan. 12 Saturday after Nativity

Saturday after Nativity		1Tim 6.11-16	Mt 12.15-21

Dec. 31/Jan. 13 Nativity Afterfeast upon the Lord's Day and Leavetaking of Nativity (33rd Sunday) Holy Righteous Ones: Joseph the Betrothed, David the King, James the Brother of the Lord.

Sunday after Nativity		Gal 1.11-19	Mt 2.13-23

Cf. *Prayer Book* pp. 312ff

The strict Jerusalem ordo calls for the celebration of the Divine Liturgy of St. James upon this day (i.e. the Sunday afterfeast of the Nativity--the only other day; the only other day being the feast of St. James, October 23rd), and this is what is served at Jerusalem to this day on the Sunday after Nativity. However, most simply serve the Liturgy of St. John Chrysostom, as it was, in common practice eventually deemed too confusing for the people in ordinary parishes and their priests to serve the Liturgy of St. James on the Sunday after Nativity (although, it has become quite common in the old world nations as well as in the "new world" to celebrate it upon the 23rd).

The liturgical instructions for this day are as follows.

Great Vespers: Blessed is the man… At Lord I Cry Stykhyry on 10, Tone 4; Res. 3; Feast 4; Righteous Ones 3. Glory…Righteous Ones; N&E…Feast. Entrance and Prokimenon of the Day. Litya: Stykhyry of the Feast. Aposticha: All Resurrection. Glory…Righteous Ones…N&E Feast. Troparia: Rejoice (Hail) O Virgin Birthgiver (2x) and Righteous Ones (1x).

Matins: After "God is the Lord…" (Tone 4, Troparia: Res. (2x); Glory…Righteous Ones; N&E…Feast. Usual Kathismas. Kathisma Hymns: Resurrection. Polieley and the rest (as usual). After Polieley: Ypakoe and Antiphons: Res.

Hours: Troparia: Res. Glory…Feast and Right Ones (said alternately); N&E…Kondake (Feast and Right. Ones)

Divine Liturgy (for serving that of St. John Chrysostom—the St. James rubrics are in front of text from approved authorities): Although most prescribe Typika and Beatitudes, some sing antiphons. Post-Entrance: Troparia: Res, Feast and Right. Ones; Glory…Kondak to Holy Ones; N&E…Kondakion of Feast. Prokimenon Tone 8 Let all the earth worship Thee and Praise Thee. Instead of "It is right in truth (It is truly meet)" we sing Theotokion Of the Feast: "Magnify O my soul…"

General Lectionary for other days of the Menaion:

OTHER SPECIAL AND GENERAL FEASTDAYS	Prophecy	Epistle	Gospel (Liturgy)
Most Holy Theotokos			
Matins			Lk 1.39-49, 56
Liturgy		Php 2.5-11 or Heb 9.1-7	Lk 10.38-42; 11.27, 28
Apostles		1Cor 4.9-16	Lk 10.1-15 or Lk 10.16-21
Holy Monks		Gal 5.22-6.2	Mt 11.27-30 or Lk 6.17-23 (St. Basil 1-14 January) or Mt 7.12-21 (St. Andrew of Crete 4-17 July)
Holy Nuns		Gal 3.23-29	Mt 25.1-13 or Lk 7.36-50
Holy Confessors		Eph 6.10-17	Lk 12.8-12
Holy Martyr		2Tim 2.1-10 or Ac 12.1-11	Lk 12.1-12 or Jn 15.17-16.2
Holy Martyrs		Rom 8.28-39	Mt 10.16-22 or Lk 21.12-19
Hieromartyr		Heb 13.7-16	Lk 12.32-40
Hieromarytyrs		Heb 5.4-10 or Php 3.20-4.3	Lk 6.17-23 or Lk 10.22-24 or Lk 14.25-35
Monk Martyr		1Tim 1.8-18	Mk 8.34-9.1
Monk Martyrs		Rom 8.28-39	Mt 10.32, 33, 37, 38, 19.27-30 or Lk 12.8-12
Female Martyrs		2Cor 6.1-10 or Gal 3.23-29	Mt 15.21-28 or Mk 5.24
Holy Unmercenary Healers		1Cor 12.27-13.8	Mt 10.1, 5-8
Prophets		1Cor 14.20-25; Heb 6.13-20 or Jas 5.10-20	Mt 23.29-39 or Lk 11.47-54

Commemoration of the Departed			
Monday		Rom 16.6-9	Jn 5.17-24
Tuesday		1Cor 15.39-57	Jn 5.24-30
Wednesday		2Cor 5.1-10	Jn 6.35-39
Thursday		1Cor 15.20-28	Jn 6.40-44
Friday		1Cor 15.47-57	Jn 6.48-54
Saturday		1Th 4.13-17	Jn 5.24-30